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THE CENTENARY BOOK OF FACTS

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Book of Facts

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Methodist Episcopal Church, South. Centenary Commission.

The Centenary Book *of* Facts

Edited by

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Published by

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JUST A MINUTE, PLEASE!

The Centenary Book of Facts is a little volume of stories and facts concerning the concrete accomplishments of the Missionary Centenary of the Methodist Episcopal Church, South.

It does not contain all of these achievements. To publish them all would require an encyclopedia. The things mentioned herein are a few samples selected from thousands available.

This book is to be used by Methodist leaders, speakers and others who will assist in the work of telling the Church just what the Centenary has done. Use it freely. Tell the stories over and over. Print them in the papers. Scatter them everywhere.

That's all we ask you to do.

It is not necessary to argue, to plead, or to scold. Just give the people the facts. They speak more eloquently than an orator can possibly speak. If they fail to convince any man that the Centenary must be paid out, that man is a hopeless case.

The Centenary has but one problem—how to get the facts before the people. The books are open. The case is plain. All who investigate know the truth—that nothing in Methodist history can at all compare with the Centenary in advancing the Kingdom of God.

Let the people have the facts, and they will respond.

GENERAL SECTION

ONE HUNDRED YEARS AGO

In 1816 John Stewart, a negro, made his way among the Wyandot Indians at Upper Sandusky, Ohio, and began preaching to them the message of Methodism. He was the first missionary of the Church, and under a tree near the Wyandot Mission boulder bearing on its face this inscription: "John Stewart, apostle to the Wyandot Indians, father of Missions of the Methodist Episcopal Church." This lowly negro labored among these Indians until 1821, when the work was recognized by the church as a mission, and Rev. J. P. Finley was sent to take charge of it.

John Stewart was not officially recognized as a missionary. "The Missionary Society" of American Methodism was organized in 1819, three years after Stewart began preaching among the Indians, and the first missionary ever sent out went to the French people in Southern Louisiana.

Celebrating the Event

The Centenary Movement of American Methodism was launched in celebration of the one hundredth anniversary of the founding of "The Missionary Society." As was fitting and proper, the event was commemorated by both the northern and southern branches of the church.

In the M. E. Church, South, the matter was first

broached at the meeting of the Board of Missions in 1916, and a Centenary Commission was created to arrange for a proper observance. This Commission called a meeting of 100 laymen on March 19, 1916. That meeting will never be forgotten. It was one of the most divinely directed meetings of modern times. The General Conference later said, "The Holy Spirit brooded over that meeting." Men of affairs opened their eyes and hearts to the world's needs and went to their knees for divine guidance. Their inquiry was, "What does God require at our hands in this great crisis in the world's history?"

At the meeting of the one hundred the Centenary plan was outlined, and those present had the unparalleled courage to recommend that the Church be asked to contribute the stupendous sum of $35,000,000 for world redemption.

The Centenary Campaign

It is useless to rehearse here the facts of the Centenary Campaign. Obedient to the instructions of the General Conference, the Centenary Commission launched its program, a program of prayer, stewardship, tithing, life service enlistment, publicity and giving. From the first the movement took like wildfire. More than a quarter of a million Methodists signed the Fellowship or Intercession cards, and prayed for the success of the great movement. Multiplied thousands joined the Methodist Million and began the practice of tithing. Family altars were set up everywhere. Never in all our history was so much service rendered. 80,000 laymen, most of whom had been practically inactive in the larger work of the church, served as Methodist

Minute Men, and the consummation of all this activity came during the eight-day whirlwind drive May 18-25, 1919, when nearly $37,000,000 in new money was pledged. This was the largest sum ever laid upon the altars of any church at one time in the whole course of human history. It proved the truthfulness of the Centenary motto, "When two million Methodists go from their knees to any task, it shall be done."

Other Churches Fall In

The Centenary Campaign of American Methodism was the first financial campaign of large proportions attempted by any Church. It set the pace. Other denominations immediately followed. It has been estimated that more than sixty American denominations, inspired by the Centenary, have carried through campaigns which have resulted in raising more than $600,000,000 for various Christian causes.

Centenary Missionaries and Money Expended

28 missionaries and $105,100.76 to Africa.
40 missionaries and $1,457,144.42 to Brazil.
68 missionaries and $875,892.70 to China.
15 missionaries and $483,654.34 to Cuba.
30 missionaries and $2,024,158.51 to Europe.
27 missionaries and $1,022,360.99 to Japan.
32 missionaries and $975,923.34 to Korea.
28 missionaries and $692,157.79 to Mexico.
6 missionaries and $154,241.12 to Siberia.

Missions Rescued by The Centenary

The whole world was at war. The missionaries of every European nation were withdrawn from

heathen lands. America alone remained to represent Christianity on the frontiers of the Kingdom.

And then the American Church began to waver.

America had the gold standard, and because the warring powers purchased their munitions here, the world's supply of gold drifted to the United States. To save themselves, European nations entered the markets to buy silver. Thus silver went up while gold came down.

What has this to do with missions? Much in every way.

Take China, for example, which has the silver standard. Customarily the American gold dollar had the purchasing power of two Chinese silver dollars, and missionary appropriations were made upon that basis. But when silver went up and gold came down, the situation was nearly reversed. The American dollar was worth only seventy-five cents in Chinese money.

A missionary with wife and two children received, say, an annual salary of $1,200. This, with double purchasing power, was equivalent to $2,400, surely a modest stipend. But suddenly the missionary found his purchasing salary reduced from $2,400 to $900—a pittance of $75 per month.

Then prices began to soar, in China as in America. Shoes cost $20 per pair; flour $30 per barrel; coal $30 per ton; and everything else in proportion.

The missionary family struggled to meet these costs on $75 per month. The missionary boards faced a similar dilemma in every expenditure and need. It was an impossible situation. All foreign

missionary work faced extinction. The whole Christian movement seemed doomed.

Here is the experience of one missionary. "We had to do without everything except actual food. We did without fires. I kept one small fire in the nursery for the small children, and the rest of the house remained cold. I went to my work at nine o'clock in the morning and remained on the job until after nine in the evening—this for three consecutive years without the smell of fire. We even cut out the kitchen range, and ate Chinese food cooked in the Chinese quarter on a Chinese furnace burning rice straw. We did not have a new hat, a new suit, a new dress, or a new pair of shoes for two years.

"We had to dismiss our teachers, close our schools, and send home our pupils. We had to close our orphans' homes and famine relief stations and let the hungry go away to starve. We had to dismiss our doctors and nurses, close our hospitals, and let the sick go home to die. We had to dismiss our preachers and Bible women, close our churches, and let the multitudes perish without Christ."

Then came the Centenary—the most providentially timed movement in Christian history. Thirty-five millions pledged! Enough actual cash paid in advance to relieve the immediate distress and save the situation. The cables flashed the news to the far-flung and failing battle lines. The missionaries had fire and food and clothing again. The schools, hospitals, relief stations and churches remained open. Workers were recalled and retained.

The whole Christian movement was saved!

Then a stream of new recruits started to the various fields—three hundred strong—more than had gone in fifty years before. Churches, schools, hospitals, and institutions sprang up everywhere—a multitude that can scarcely be counted—more buildings in the foreign fields than we had erected in sixty years.

Revival fires blazed everywhere—and for three full years our church received more than 400 members each day by conversion—the world's record for ingathering of souls. Our zeal pushed us out into new lands; we began the Centenary period with seven foreign fields; we will close it with twelve.

We learned consecration and stewardship, and have increased our preachers' salaries three million dollars a year. We have secured new churches and parsonages worth $47,965,394 in four years.

We revived our old-time fire on the frontiers here at home. Previously our frontier conferences steadily lost in membership, but they have all reported gains since the Centenary came to their aid—in Arizona the membership has trebled in four years; in New Mexico, doubled. A whole new presiding elder's district, with fifteen charges, has been created from nothing in New Mexico.

A dozen of our mountain schools received substantial aid, and new schools for immigrants and unprivileged folk were founded. In our college centers and at the Universities of Missouri, Texas, Arizona, and California new churches and dormitories were erected, student pastors began their activity, and departments of Religious Education were established to give Christian training to the coming leadership of America.

Was there ever so wonderful a thing before? Can one doubt that God was in it and His Providence guided it? In the hour of the world's worst need and darkest despair, He did not fail His people. Nor did His people fail Him. And they will not fail.

Some Authentic Figures

The total quota in the Centenary Campaign was $35,472,508.00.

On November 30, 1923, there had been received in cash $18,751,830.42.

Of this amount $16,809,710.43 had been paid on individual pledges to the conferences.

The Sunday school had paid $1,346,889.49.

The Epworth Leagues had paid $311,095.76.

Various churches and individuals had paid on Specials $45,317.33.

The Treasury Department had received from interest on bank balances a total of $165,003.14, while an additional sum of $22,001.71 had been received from interest on Liberty Bonds.

Are We Able to Do It?

The wonderful achievements of the church during the last few years have silenced those objectors who were accustomed to say that we were not able to do the thing we planned. So many so-called impossible things have been done since 1918 that most Methodists have ceased to set bounds on the accomplishments of the Church when divinely directed. A few years ago who believed that our Church would pledge $36,000,000 for missions? Who believed that 5,000 missionary volunteers could be enlisted within a

period of two or three years? Who believed that in one quadrennium our work at home and abroad could be multiplied by three? Who believed that our people would lay more than $18,000,000 in cold cash upon the altars of the Church in a brief period of four years? Yet all of these things have come to pass.

If anyone is still inclined to doubt the ability of our Church let him look at the wealth of our Church, According to the figures of the United States government, the average income in the United States is $586.00 per year. Southern Methodists are certainly as prosperous as any other class of people, and we are safe in assuming that their income is at least the average. If this be true the income of the actual members of our Church each year is $1,381,529,574.00. This does not mean property owned but actual income each year. Out of this income, if we will accept the Bible's estimate, "the tenth is the Lord's;" thus the tithe of our income each year is $138,152,945.00. We paid for all purposes combined in 1922 a total of $34,207,729.00. This leaves a balance due of $103,945,216.00 on the tithe. When we accept the principle of tithing Southern Methodists will be able to do anything they choose. If we would but tithe for one year, we could pay out all standing pledges for every cause and have enough money left in the treasury to do undreamed of things.

Sunday School Gainings

The Sunday schools of the M. E. Church, South, contributed $144,173.29 in Centenary offerings during the first seven months of 1923. This was a gain of $17,090.99 over the same period of 1922, when the contributions amounted to $127,082.30.

THE LOYALTY OF THE LEAGUE

The Epworth Leagues did not make a five-year pledge during the Centenary campaign, but preferred to make a new pledge each year through their annual conferences. To date the Epworth Leagues have paid in cash $311,095.76. The young people assumed the Centenary budget for Africa, which was $188,500.00 for General Work. It will thus be seen that the Leaguers have already far overpaid their Africa special and their funds are now reaching out into every other part of the world.

The Salaries Have Gone Up

In 1918 the amount paid to preachers and presiding elders in the M. E. Church, South, was $6,813,255.00. During and immediately following the Centenary drive there was carried on a Church-wide campaign of stewardship and tithing. In 1922 the amount paid the preachers and presiding elders was $9,758,261.00. This is an increase of $2,945,060, more than 43% in four years.

What Caused the Increase

Of course various causes operated in securing a better remuneration for the preachers, but one of the most influential was certainly the Centenary campaign of stewardship and tithing, and the training given by the Centenary in the grace of Christian liberality. At least that is what the men on the ground declared. In May, 1920, the Centenary Publicity Department made an intensive investigation throughout the Church, and received reports from 175 of our 280 districts. From these 175 districts

134 presiding elders declared that the Centenary campaign was one of the leading causes for the increase in ministerial support. Eleven made no mention of the Centenary as such. Twenty assigned no cause, while only 10 of the entire number gave it as their opinion that the Centenary did not exert a material influence. The average increase among districts in which the Centenary was given as the leading cause was $5,894.00. Among those which did not specifically mention the Centenary, $5,885.00; among those which assigned no cause whatever, $5,037.00; among those which stated definitely that the Centenary did not figure, $4,442.00.

An Unparalleled Growth

In 1919 the M. E. Church, South, lost ground in practically every element of its life at home. Some of the decreases for that year are as follows: admissions, 14; effective preachers, 80; members, 11,886; societies, 80; charges, 112; Sunday schools, 361; Sunday school officers and teachers, 2,675; Sunday school scholars, 38,839; houses of worship, 270; parsonages, 15.

With the great impetus given to all phases of our work by the Centenary movement came an unparalleled increase which has continued year by year. In all of the items mentioned above, we have experienced but two decreases since the Centenary campaign, a decrease of 61 in the number of admissions in 1922, and decrease of 135 Sunday schools in 1920, and in both instances these temporary decreases were overbalanced by larger increases in other years.

In 1920, the year following the Centenary campaign, increases were as follows: preachers, 33; members, 82,664; societies, 84; charges, 172; Sunday school officers and teachers, 2,854; Sunday school scholars, 90,201; houses of worship, 190; parsonages, 174.

In 1921 the increases were as follows: effective preachers, 142; members, 84,399; societies, 110; charges, 148; Sunday schools, 442; Sunday school officers and teachers, 9,446; Sunday school scholars, 172,745; houses of worship, 213; parsonages, 102.

In 1922 the increases were as follows: effective preachers, 192; members, 66,106; societies, 634; charges, 66; Sunday schools, 302; Sunday school officers and teachers, 7,746; Sunday school scholars, 178,521; houses of worship, 40; parsonages, 99.

The Centenary Revival

The Centenary has always stressed spiritual resources. In all of the foreign fields, especially in Japan, Korea and Czecho-Slovakia the Centenary movement has been responsible for a great evangelistic impulse. In Mexico it has doubled our membership. In Korea Centenary preaching bands have won 14,000 people. In Czecho-Slovakia the great revival has won 7,000 members for the M. E. Church, South, while more than 5,000 have been won in Siberia and Manchuria.

It will be recalled that immediately after the Centenary financial campaign in this country, the Centenary forces mobilized for a Church-wide revival. The immediate effect of that revival was to change a loss of 11,886 members to a net gain of

82,664 members. That was the largest annual increase of membership in the whole history of the M. E. Church, South, up to that date. It was surpassed, however, in 1921, by a net increase of 84,399. Since the Centenary campaign we have had in this country a net increase of 233,169 members. No three years in Methodist history can compare with this record for the ingathering of souls. The Centenary period has been the greatest revival period of Methodist history.

Many Churches and Parsonages Built

The Centenary period has established a record in the building of churches and parsonages. During the last three years we have erected in the homeland 443 new churches worth $39,605,192.00, and 375 parsonages worth $7,522,112.00. We have also expended $838,090.00 for district parsonages.

The Centenary's Small Overhead

About 92% of the Centenary money actually reaches the field. Only 8% is necessary for all expenses of administration, cultivation and collection. The Centenary movement is a gigantic enterprise. It is a $37,000,000 business institution, handling the accounts of 900,000 customers. What secular corporation does such a business on a total overhead of 8%?

New Nations in the World Parish

John Wesley, the great founder of Methodism, declared that he looked upon all of the world as his parish, and doubtless dreamed of a time when his followers would occupy that world parish. Since 1848, when the M. E. Church, South, sent the first

missionaries to China, this branch of Methodism has been gradually extending its parish, but in all its history it never made such an advance as that projected by the Centenary movement. We entered the Centenary period in 1918 with the seven fields of China, Japan, Korea, Mexico, Brazil, Cuba and Africa. We will close the campaign with twelve foreign fields, the Centenary having added Belgium, Czecho-Slovakia, Poland, Siberia and Manchuria.

Churches Spring Up Everywhere

We have been building churches in missionary lands for 65 years, but if we pay our Centenary pledges and continue the period as we started it, we will have built more churches during this four year period than in the whole of our history hitherto. We have erected 443 in the United States; 50 in Brazil; over 100 in Korea, and proportionate numbers in all of our other foreign mission fields.

Multiplied by Five

In 1918 the M. E. Church, South, appropriated for foreign missions, General and Woman's Work, $798,513.00. The appropriation in 1923 was $3,514,858.00. Thus the Centenary has multiplied our foreign mission activity.

Schools by the Score

The Centenary has multiplied and reinforced our missionary schools until we have almost as many secondary schools and colleges in foreign lands as we have in the United States. Some of these are really great institutions. The Kwansei Gakuin at Kobe, Japan, is a university with 1,700 students.

The Chosen Christian College at Seoul, Korea, is the only real college in that country. Our school for girls at Brussels, Belgium, is the only Protestant institution of its kind in that section of Europe.

The Women Are Rich in Property

In 1918 the Department of Woman's Work of the Board of Missions owned property in foreign lands valued at $1,332,241.00. During the Centenary period the amount of holdings in these same fields has increased to $2,929,372.00, a gain of $1,597,131.00 worth of property in foreign fields alone.

In 1918 the women owned property in the United States worth $731,296.00, but in 1922 the figure was $2,108,300.00, an increase of $1,377,004.00 in four years.

At the close of 1922 our women owned property worth $5,037,672. In four years, with the expenditure of Centenary money, their holdings increased in the sum of $2,974,135.00.

What Becomes of Your Centenary Dollar?

The Foreign Departments get 34 cents.

The Home Departments get 19 cents.

Ten cents goes back to the Conference from which it came.

Seven cents is spent for Church Extension, and a cent and a half of this goes abroad.

Four cents goes to the Mission Buildings at Lake Junaluska and Nashville.

Eleven cents goes to our new European fields.

Seven cents goes to the War Work Fund in the United States.

Eight cents pays expenses.

PAGANISM IS CRUMBLING

A Methodist bishop, recently returning from world wide travels, thus remarks: "In all my travels belting the globe, I did not see one new pagan temple, but churches, schools, hospitals rising as Christianity is going forward. How, in the face of such an achievement, can we stop even for a moment?"

Methodism is perhaps the most potent force in this crumbling of paganism, and it is the Centenary which is sending Methodism forward. Without it we would today be impotent. It has added five new lands to our World Parish, and multiplied our work three-fold.

Yet only half of the pledges have been paid! How can we dream of stopping? We cannot! We will not!

Investment of Life

Through the Life Service Department and the preaching of stewardship, the Centenary Movement has been the means of inducing 5,000 young men and women to turn their attention to Christian callings. Of this number about 700 are already at work in our mission fields at home and abroad. Others are in course of preparation. Never in all the history of Methodism have people volunteered for Christian service as has been true during the Centenary period.

Volunteers on the Foreign Fields

The Centenary Movement was carried out in our foreign fields the same as at home, and among native Christians in heathen lands the gospel of Life Service was preached. In Brazil 38 young men are preparing

for the ministry. From Mexico 173 volunteers were reported. The Board of Missions recently received a cable stating that 30 students in Soochow University in China had volunteered for life service. In Poland, in which we have been working but three years, 20 young people have already dedicated their lives to definite Christian service.

Nearly Doubled Our Force

Before the Centenary the M. E. Church, South, had in all foreign fields 298 workers, including the wives of missionaries. The Foreign Departments report that 274 have been sent out since 1918. Thus the Centenary has doubled our working force in foreign countries.

We Have Plenty of Money

The American people have plenty of money. They have enough to buy everything they need and enough left over to purchase billions of things they desire but really do not need.

For these facts the United States government itself is the authority.

In 1921 the people paid the fabulous sum of $763,474,910.50 in taxes on luxuries. Here are some of the items:

Tobacco and drinks	$ 335,664,326.14
Motor cars and yachts	240,262,361.21
Theatres and clubs	103,461,145.61
Luxuriously priced articles	29,455,842.94
Jewelry	24,303,936.91
Sporting goods and pool halls	12,958,494.31
Musical instruments	11,568,034.90
Perfumes and cosmetics	5,800,768.41

These millions were not spent for luxuries, but in taxes on luxuries. Of course the taxes are relatively insignificant, so that if we had the actual amount squandered it would be almost beyond belief.

For example, the tax on chewing gum was $1,332,-267.44, or three per cent of its wholesale price. And since the wholesale price is one-half of what the consumer pays, we see that our people last year spent a pittance of $88,817,829.32 for chewing gum.

Of the total tax mentioned above, $203,427,107.14 was collected in seventeen southern states. That means that we people down in Dixie indulged ourselves to the extent of $13,426,189,071.24.

Not bad, is it, for a country which imagines itself poorer than other sections?

Whether men should or should not use cigars, drink "soda-pop," sail in yachts, and ride in automobiles are matters for their consciences to decide. Whether or not women would be morally better if they refrained from powder and paint, wear less jewelry, and "ease up" a little on candy—this raises a point which is beyond our province.

Probably something could be said in the affirmative.

But however that may be, all reasonable persons will agree that people who spend such amazing sums for such relatively unnecessary items are keeping the wolf a safe distance from the threshold. They are not in any immediate danger of bankruptcy. They have plenty of money, and to spare.

One may get an argument on whether it is wrong to spend so much money in such a way. But there is no contrary argument to this: It is wrong—fear-

fully selfish and wicked—for people to squander so much money thus while they allow their churches and Christian causes to suffer.

And if they have even made promises to support these institutions and thus spend their money while their promises remain unfulfilled—is not the situation thereby made worse?

Now, friends and brethren, here are facts:

Southern Methodists have solemnly vowed to pay $37,000,000 for world redemption through the Centenary in order to save our missionary enterprises. The money is now all due, yet but half of it has been paid.

With the 50% which has been paid the Church has made the most marvelous advance of its history. Because the other 50% has not been paid our work is now suffering, and unless it is paid there will be a calamity.

At the same time we squander millions and multiplied millions—even billions—in our luxurious pursuits. And sometimes we even say that we are not able to pay that which we have promised to God!

Is it fair? Is it just and straightforward before God and man? That is for each of us to decide individually.

But beyond the shadow of a doubt we are able to pay our Centenary pledges and never miss the money. We could pay them out of our tobacco and cold drink allowance. Let's do it!

What the Conferences Have Paid—Nov. 30, 1923.

Alabama	$ 502,316.39
Arizona	1,296.10
Baltimore	703,611.25
Central Texas	623,255.31
Denver	21,010.04
East Oklahoma	212,192.52
Florida	380,989.55
Holston	638,653.40
Illinois	34,913.01
Kentucky	420,358.02
Little Rock	376,688.73
Los Angeles	44,268.62
Louisville	482,581.74
Louisiana	366,666.36
Memphis	578,075.14
Mississippi	416,871.93
Missouri	412,976.23
New Mexico	84,385.30
North Alabama	609,144.02
North Arkansas	375,442.46
North Carolina	896,179.61
North Georgia	804,041.06
North Mississippi	386,584.11
North Texas	470,801.19
Northwest	30,030.31
Northwest Texas	166,242.01
Pacific	142,994.61
St. Louis	258,216.32
South Carolina	616,214.66
South Georgia	721,121.79
Southwest Missouri	288,072.53
Tennessee	764,052.16
Texas	409,255.64
Upper South Carolina	443,216.09
Virginia	1,551,793.93
West Oklahoma	184,388.05
West Texas	396,588.87
Western North Carolina	772,002.59
Western Virginia	222,218.78
	$ 16,809,710.43

What the Sunday Schools Have Paid—Nov. 30, 1923.

Alabama	$ 44,803.62
Arizona	370.90
Baltimore	42,667.39
Central Texas	48,104.63
Denver	2,711.91
East Oklahoma	23,227.18
Florida	52,756.77
Holston	50,913.66
Illinois	6,431.51
Kentucky	26,416.55
Little Rock	41,852.82
Los Angeles	5,850.58
Louisiana	25,192.11
Louisville	19,170.56
Memphis	35,083.12
Mississippi	25,277.75
Missouri	26,769.43
New Mexico	9,979.38
North Alabama	65,188.04
North Arkansas	38,348.69
North Carolina	29,100.17
North Georgia	72,816.34
North Mississippi	17,405.67
North Texas	57,863.38
Northwest	2,643.41
Northwest Texas	21,297.86
Pacific	9,370.27
St. Louis	21,323.78
South Carolina	30,793.97
South Georgia	74,045.96
Southwest Missouri	16,903.14
Tennessee	29,375.69
Texas	29,065.11
Upper South Carolina	26,129.77
Virginia	168,656.24
West Oklahoma	17,980.17
West Texas	31,449.54
Western North Carolina	64,665.92
Western Virginia	34,886.50
	$ 1,346,889.49

What the Epworth Leagues Have Paid—Nov. 30, 1923.

Alabama	$ 4,888.82
Arizona	420.68
Baltimore	17,926.91
Central Texas	7,556.15
Denver	630.51
East Oklahoma	5,636.89
Florida	10,395.46
Holston	6,429.04
Illinois	2,359.27
Indian Miss. Ep. League	135.00
Kentucky	5,304.75
Little Rock	11,224.80
S. California	6,286.06
Louisville	11,002.27
Louisiana	7,557.64
Memphis	11,866.44
Mississippi	8,762.53
Missouri	9,569.66
Misc	85.96
New Mexico	1,304.59
North Alabama	9,427.05
North Arkansas	5,000.00
North Carolina	14,511.96
North Georgia	8,058.86
North Mississippi	1,876.63
North Texas	29,798.45
Northwest Conference	428.80
N. W. Texas	2,734.95
Pacific	4,410.86
St. Louis	10,185.16
South Carolina	4,342.45
South Georgia	14,048.96
Southwest Missouri	7,411.81
Tennessee	5,657.71
Texas	6,567.18
Upper South Carolina	8,904.74
Virginia	23,540.73
West Oklahoma	2,070.35
West Texas	6,169.65
Western North Carolina	10,285.43
Western Virginia	6,320.60
	$ 311,095.76

THE CENTENARY AT HOME

HINDU TEMPLES IN AMERICA

The Bureau of Census for 1916 states that there are 83 Hindu Temples or places of worship on the Pacific Coast, with 55 priests officiating. Their membership has increased 78.2% during a period of ten years, while the value of temple property increased 29.9%. One authority gives the membership increase at 128%.

A Whole District

In northern New Mexico, with Centenary money, there has been opened up a whole presiding elder's district, where three years ago there were only three pastoral charges.

In All Cities

Through the Centenary, Methodists have built, or helped to build, churches and Sunday school buildings and assisted in carrying out an enlarged program in nearly every city all the way across the United States. Churches have been built and congregations organized at Hollywood and Glendale, California; Tucson and Bisbee, Arizona; Las Vegas and Clayton, New Mexico, and many smaller towns, villages and country places in the West.

The People of Evangeline

In southern Louisiana there are 350,000 people whose ancestors settled there 170 years ago. They are

the people of Evangeline, and though they have been in the south since before the United States became a nation, they cannot yet speak the English language. They are as French today as when they were deported from their home in Nova Scotia so long ago.

Ninety per cent of these Acadians are Roman Catholics, and they have inherited the universal results of their religion. In no other part of America is absolute illiteracy among native whites as high as here. In some of the parishes nearly half of the people are unable to read, and only half of the children attend school.

The first missionary ever sent out by Methodism went to the Acadians in 1820. For a full century we labored in the midst of persecution and hardship, and yet made scarcely a dent in the superstition, idolatry and ignorance.

The mass began to yield when the Centenary came. The Home Department sent new workers. In four years the results quadrupled. Today we have a French Mission district with 23 churches, a full time native evangelist, and a corps of native preachers—all supported by Centenary funds. A school has been built for the French boys and girls. At Houma, La., a new Wesley Community House has been erected, and a beautiful new brick church has also been built. All this is a Centenary achievement.

New Churches for the Creoles

The Centenary has achieved more in four years among the Acadians and Creoles of Louisiana than resulted from a hundred years of ordinary effort.

A new church is now being built at Eagle Island, organized by Rev. George LaGrange, who was con-

verted from Roman Catholicism three years ago. A chapel will be built at Labadierville. These points are in the very heart of the French territory.

A new church for the French at Point aux Chien was recently built with Centenary money and contributions from the French in the community. One French Catholic woman gave the ground. A week after the church was finished she was converted and joined the church. On a recent Sunday four of our French preachers spoke to nearly four hundred French speaking people.

Rev. A. J. Martin, of the St. Martinsville Circuit, reports large developments on his charge. St. Martinsville is probably the oldest town in the state of Louisiana. Brother Martin is covering a wide area. He has appointments 15, 20, 45, 50 and 65 miles distant from the parsonage. He keeps his automobile busy, takes with him a little folding organ and some song books which the Centenary supplied him, and is holding services wherever he has the opportunity, in school-houses and in the homes of the people. He is now developing a new field with great prospects for a good church, locating it between two Roman Catholic churches, fifteen miles distant from each. At his first service there were present 125 French people who had never heard a Protestant sermon before.

A Bethlehem House

A new Bethlehem House at Nashville, Tenn., built with Centenary money, provides an up-to-date gymnasium for boys and girls, and furnishes the only playground for colored children in a section where 20,000 colored people live. Here, too, is a baby welfare clinic, and the only place in a city of 150,000

where negro mothers may leave their children to be cared for while they are at work.

Italians—Mexicans—Cubans

In the territory of the Methodist Episcopal Church South, there are 500,000 Mexicans, 211,000 Italians and 7,000 Cubans—all foreign born. With their children they constitute a crowd of about 2,000,000 un-Americanized and un-Christianized aliens in our midst.

They are miserably poor, very ignorant and deeply superstitious. They have inherited the worst form of Catholicism; the Mexican Flagellants of New Mexico, for example, indulge in religious ceremonies as pagan as anything that can be found among savages.

Of course the Centenary extends its arm of service to these people. Among the Italians of Florida, Alabama, Louisiana, Missouri and Texas the Centenary is aiding in the development of flourishing and well organized churches and is regularly supporting pastors and evangelists to preach to the people in their native tongue.

Similar effort is being made to reach the Cuban cigar makers of Florida, and in Key West and Tampa there are churches, clinics, settlements and day schools which offer a full and efficient ministry to our friends from the Pearl of the Antilles.

For the Mexicans the Centenary has projected an extensive immigrant program. The Texas Mexican Mission and the Western Mexican Mission in Texas, New Mexico, Arizona, California, are developing rapidly. The membership of the former has been doubled by the Centenary.

The supreme emphasis is placed upon the task of developing for the Mexicans a trained and Christian native leadership. For this purpose the Centenary has built the Valley Institute for Mexican girls at Pharr, Texas, and the Wesleyan Institute for Mexican boys at San Antonio. In these schools the immigrant children are being given an education which they otherwise could not have. Supplementing this fundamental service to the young, the great Mexican Community Center, in the heart of El Paso's extensive Mexican district, ministers to the physical, spiritual, intellectual and social needs of men, women and children alike.

An Italian Congregation

Three years ago the Centenary sent Rev. S. G. Ceravolo to the Italian section of Ensley, Alabama. He did not have a member or a building. He visited from house to house for several months and then built a house of his own, and in the front room of his dwelling held Sunday school services for a considerable period. Now he has a church worth $15,000.00 and an enthusiastic membership of nearly 100. This is but one instance of what the Centenary has done for the foreigners in our midst. Many churches are rapidly developing into large and self-supporting congregations.

Gulf Coast Work

The Centenary has given to the foreigners of the Gulf Coast at Biloxi additional workers, a well organized church, known as the Wesley Memorial Church, and has furnished funds for the complete renovation of the Community House property. The

foreign population of Biloxi includes Poles, Austrians, French, Italian, and Czechs.

In Magdalena, New Mexico

Rev. R. A. Crawford, Centenary missionary in New Mexico, writes of the vast territory adjacent to him which he is unable to cover:

"We need a missionary to put in this country, also a good doctor. Sometimes there are deaths every day for ten days. They die without doctor or preacher. It is 100 miles from some of them to the nearest doctor. They are too poor to pay for one to come that distance, and the doctors feel they can't afford to go for nothing. We have two doctors in our town, but none west of here for 85 or 100 miles. If I can get to hold some meetings I can organize three or four churches. Oh, how I need a singer and assistant pastor to help me in this great work. If it were not for the Centenary money I could not stay here, and I am so grateful to you for it, but I would be willing to sacrifice more if I could only build up the spiritual welfare of the West."

Stirrings Among the Mexicans

At Donna, Texas, the Centenary missionary among the Mexicans has increased his Sunday school 150% in one year, and promoted a remarkable evangelistic campaign. One of his stories, typical of the experiences of all the Centenary preachers among the immigrants, is interesting:

"After Emilio Maldono's conversion and reception into the church, he told me that he had a confession to make public before the congregation. He made a clean breast of his sinful life, that he had been

living in adultery. His wife having died, he took up with another woman and had been living with her for some years. I had the pleasure of performing the marriage ceremony the following Wednesday night at the prayer meeting. Every member of the family has come into the church, and two of the boys have offered themselves as volunteers for Christian service. Not only this, but this family has been instrumental in bringing in a goodly number of others to church."

Then and Now

Who remembers when the Board of Missions was in debt $100,000, and a Church-wide campaign was launched to raise that amount? That was but a few years ago, and we then believed that the raising of $100,000 was a stupendous achievement.

The Centenary Movement has paid fifteen times that amount back to the Annual Conferences. In the Centenary campaign there were four churches which raised more than that amount in the eight-day drive. In this great Movement we have surpassed anything of which the Church dared to dream a few years ago.

Great Oaks from Little Acorns

In a cotton mill community of North Carolina the Centenary invested $5,000.00. As a result of that investment, six new churches have already been built, and five of them have become entirely self-supporting. All over America the Centenary has accomplished similar results.

Our Mountain Schools

A dozen of our schools in the Appalachian Mountain country are each receiving $50,000.00 from the

Centenary funds. These schools render a unique service to the young people of the hill country who otherwise have no chance for an education. Most of these institutions have industrial features added to their literary curriculum such as agriculture, forestry, domestic science, engineering, dairying and similar courses. There are nearly 4,000 students enrolled in these schools and more than 700 of them are young preachers and missionaries. Rutherford College, at Rutherford College, North Carolina, reports that 40% of all its students are either young preachers and missionary volunteers or the children of our pastors. This institution is thus giving free instruction to 40% of all the students.

Other Tongues

The Centenary has spent $431,000.00 in religious work among the foreign speaking people in the south and southwest, the Mexicans, Italians, Cubans, Bohemians, Germans, Syrians and Louisiana French.

Great St. Mark's in New Orleans

In the foreign quarter of New Orleans, in the midst of 30,000 foreign speaking people, stands the new St. Marks Hall, erected by the Centenary at a cost of $148,000.00. This was originally an old and dilapidated French house, but is now one of the most complete religious and social service centers of the country. It is a church, a clinic, school, day nursery, good will industry and community center combined.

Among the Miners

In the West Virginia coal fields Centenary money has enabled the women to double the number of

workers engaged in Christian social service. The population of McDowell County, West Virginia, is estimated at 175,000, dependent on coal mining, either as miners or in occupations that exist on the fruits of mining. A Community House has been bought in War, West Virginia, costing approximately $10,000, and new heart has been put into the preachers by the help of godly men and women in the effort to evangelize this great industrial population. In one mining camp sixteen different nationalities were found by the missionary who made a survey of the community in 1922.

A Fine Circuit Record

Mr. Henry P. Farmer of Leinarts, Tennessee, is the Centenary Treasurer for Sulphur Springs Church on the Robert Hill Circuit of the Holston Conference, and he has achieved very remarkable results. Writing of the Centenary in his church, he says: "We were assessed $125.00, but $175.00 was pledged by the members. I have kept up our plan of payment, and last January our Centenary payments totaled $375.00." His experience proves that churches of every class are loyal to the Centenary when it is kept before them.

Methodist Students in State Universities

There are more than 14,000 Methodist boys and girls attending state institutions of learning in the territory of the M. E. Church, South. But for the Centenary these students would have most inadequate religious advantages, but the Centenary funds are enabling the Church to extend its arm of service to these young people away from home. Student pastors are maintained at the University of

Missouri, University of Texas, Oklahoma A. & M. College, University of Oklahoma, University of California, Texas A. & M. College, and a woman worker is maintained in the State Normal School at Cape Girardeau, Missouri.

The Centenary has also erected two dormitories at state universities in which 350 young women are living under wholesome, religious influences. In addition to all this, large sums of the War Work fund supplied by the Centenary are now being used to build churches in educational centers.

Doubled, Paid-up and Still Paying

The Mexican Christians of the Texas Mexican Mission doubled their quota in the original Centenary campaign. The amount subscribed has already been paid, but the people continue their payments in their enthusiasm. This Mission has received great assistance from the Centenary in the form of new workers and buildings, and has doubled its membership in the last four years.

The Centenary in Industry

Notable things have been achieved through the Centenary in industrial centers. By the use of $50,000 of Centenary money in one mill town, six splendid new churches have been made possible and five of these have become self-supporting. In another mill center $500 to the pastor's salary and $1,000 to employ a capable worker has not only developed a strong church, but has been instrumental in bringing about the expenditure of $250,000 in that community for social benefit, such as school buildings and equipment, playgrounds, health centers and such other social benefits.

OUT ON THE FRONTIER

Rev. A. L. Means, Weed, New Mexico, is pastor of Sacramento Mountain Mission, supported by the Centenary. He found but five Methodists when he reached that place, but has organized a church. An Epworth League with twenty-five members has been organized, and a Junior League with forty-three members. There is a Methodist Sunday school with an enrollment of one hundred. Other activities have been projected under great difficulties, and the pastor adds this pathetic and appealing note: "But now the real difficulty arises. The work is begun, and we will suffer great loss if equipment is not provided to carry it on. We are worshipping now in an old building with some shed rooms attached which are not fit for a barn, and which cannot be used this winter on account of cold. We need a house of worship. If we can get help now we will return it in men and money at no distant date."

The Centenary is extending aid to such worthy causes as this to the full extent of its resources. Surely a great wealthy Church will not turn aside in the face of needs so real.

Developing Each Annual Conference.

10% of all the Centenary funds collected is immediately paid back into the Conference from which it came, and is spent locally under the direction of the Conference Board of Missions. More than $1,600,000 has thus been spent by the Annual Conferences. Many of the Boards have set aside a reserve fund in the nature of an endowment. Others are supporting student pastors at state universities. Most of them have sent full time evangelists into the

field to hold revival meetings in needy places. All of them have supplemented the salaries of pastors on mission charges. Everywhere new churches have been established with this Centenary money.

Summer Schools for Pastors

A recent survey among the rural pastors of the Methodist Episcopal Church, South, indicates that less than 3% of them are theological graduates, and less than 4% of the others ever attended a seminary. About 17% are college graduates, and less than 32% ever attended a college.

The times demand leadership, and leadership implies training. An untrained leadership in the Church means failure at home, and retrenchment abroad. Hence in a very real sense the vital interests of the Kingdom demand that our pastors in active service have access to the deepest sources of inspiration, the widest knowledge of the problems of the day, and the most effective methods of modern church work.

To give them these privileges, the Centenary has made possible 14 Summer Schools for Pastors. More than 2,000 pastors took advantage of these schools in 1923. So valuable is the training that many Annual Conferences pay the expenses of all the young preachers, and insist upon their attendance. The General Conference has officially endorsed them and the work done in the standard schools is credited on the preacher's conference course of study.

Through these schools—offering twelve days of actual class room work each summer—training in efficiency and leadership may be obtained by pastors who otherwise might be forever barred from such

development. The Centenary has done no bigger thing than to establish these schools.

Our Boys in Khaki and Blue

We glorify the soldiers and sailors in time of war when they stand between our homes and the enemy. But we often forget and neglect them when peace is over the land. And yet the days of peace are the days of strongest temptation for them.

All over the South are army and navy camps, and in them are multiplied thousands of our sons. In Southern Methodist territory there are several tuberculosis hospitals, in which are suffering and dying lads who contracted the dread "White Plague" while serving our common country.

Have you given much thought to these?

The Centenary is trying to evangelize the soldiers and sailors. It maintains camp pastors—our own preachers—at Kelly Field, Fort Sam Houston, Fort Ringo, and Fort Clark, all in Texas, and in the naval and marine bases at Paris Island, S. C., and Quantico, Va.

Chaplains have likewise, been placed in the tuberculosis hospitals at Tucson, Arizona, Alexandria, La., Fort Bayou, New Mexico, Fort Whipple, Arizona, Santiago, California, Asheville, N. C., Dawson Springs, Ky., and El Paso, Texas. This merciful ministry is the truest exemplification of Christ's own spirit, the most literal following of His example and precept.

A large number of our own preachers are regularly appointed chaplains in the army and navy. The government pays their salary. But they have little equipment and few facilities for efficient work—no

books, no Bibles, no tracts, no funds to supply the little needs of the men to whom they minister. To enable these chaplains to meet the situation they face, the Home Department of the Board of Missions makes an annual contribution of $300.00 for incidentals to 25 of our own chaplains.

Following the Trail of the Forty-Niners

In '49 bold and hardy men from every corner of America rushed across the mountains and deserts of the West, lured by the prospects of gold in California. The nation went mad, and in two years the population of the state leaped from a scant 10,000 to a quarter of a million. These were, for the most part, men, and the Pacific Coast was given up to gambling and its kindred evils.

Southern Methodist missionaries followed the trail of the Forty-niners. In the same year that the rush began, our bishop determined to establish a mission in the great West, and three preachers were at once appointed. They landed in San Francisco on April 15, 1850, in thirty days our church had been organized, in ninety days there were three, and in exactly two years the Pacific Annual Conference was organized, with a membership of 18 preachers.

Thus the Methodist Episcopal Church, South, began its work in the Far West. Established in the midst of unparalleled recklessness and moral looseness, it has never let go the task it undertook. It is in the Far West today, and there its ministry is more urgently needed than elsewhere in the nation. For the great West has not yet been won.

STILL A MISSION FIELD

Before the Centenary Movement lent its aid, religious conditions in the West were deplorable. Only 24 per cent of the people in the Pacific states were members of any religious organization—Catholic, Mormon, Jewish, or Protestant. In the sparsely settled sections of Texas there were four entire counties in which there was not one member of any religious body, and there was one such spiritually destitute county in California. Many whole counties of the West—some of them large and populous—had not a respectable congregation.

In Utah there were eight counties having no religious people save Mormons. Arizona had two counties in which there were none save Mormons and Roman Catholics. In Nevada there was a county which had but nine professing Christians—one being an Episcopalian and the others Roman Catholics.

For seventy years the circuit riders of Southern Methodism had been battling against the tremendous odds. In two generations they had developed 200 charges, but 50 of their congregations had no houses in which to worship. They had gathered 29,000 members in all the West and Northwest.

But Methodism was slipping. No funds were available to enterprise new work and evangelize new fields. Year by year the records showed a decrease. The end was in sight.

Then Came the Centenary

As the Centenary money went westward the modern pioneers of the Gospel took on new hope and evinced a new zeal. Workers went to join them.

Equipment was provided. And at once the work leaped forward amazingly.

Instantly the steady decrease was reversed, and there has been an increase in members each year since the Centenary program started. Six thousand members has been the net gain in four years—more than one-fifth as many as had been gathered in the seventy years previous.

Thirty charges—two presiding elders' districts—have been added in one short quadrennium by the Centenary.

We have entered such cities as Glendale, Calif., Tucson and Bisbee, Ariz., Las Vegas and Clayton, N. Mex. In Arizona the number of pastoral charges has nearly trebled, and the membership has been multiplied by four. In New Mexico the membership has doubled.

In northern New Mexico we had nothing before the Centenary. Three years ago we opened three charges. Today we have fifteen, and our small new churches dot the plains and mountain sides. Here the Centenary has developed a whole presiding elder's district in four years, among people only seven per cent of whom belong to Protestant churches.

The Centenary entered Bisbee, where there are only 600 Protestant members in the population of 20,000, and in one year of evangelism won 150 persons—one-fourth as many as the whole Protestant population—a congregation as large as any in the city.

The Centenary went to Tucson, the seat of the University of Arizona, in which only three or four professors were church members, and in two years won two congregations.

Such has been the glory of the Centenary achievement in the West. It has saved our Methodism there.

How Shall It End

Remember that but half of the Centenary pledges have been paid—the achievements in the West have been accomplished on half a budget. And therein lies what may easily develop into a tragedy.

We have not touched the fringe of the Western problem. Still there are more Protestants in Shanghai than in San Francisco, where heathen temples are as strong as many Protestant churches, where the telephone directory lists three times as many Christian Science practitioners as all ministers, priests, and rabbis combined.

In Montana the Protestant Church membership is but 8% of the population; in Idaho, 11%; in Oregon, 17%; in Washington, 18%. Nearly three-fourths of the people in these states have no religious affiliation whatever.

In this vast reach of wealthy and educated godlessness, the Centenary struggles with half of its pledges yet unpaid.

Our church building at the gate of the University of Arizona stands uncompleted. Shall its stark walls stand as a monument to Methodist faithlessness?

The new congregation at Bisbee has provided a lot, but the Centenary cannot help them to build their house of worship.

To another section of Arizona went last year a Centenary missionary, without a member, a house, or a foot of ground. In one year he organized three congregations, and if we will provide houses for them they promise two self-supporting charges next year.

But the Church cannot accept this challenge, because the Centenary pledges are not yet paid.

It cannot be that a glorious beginning shall issue in a tragedy! Yet such will be the case if the Centenary pledges are not redeemed.

The Church in the Open Country

The M. E. Church, South, is a rural church, but it is a well known fact that hundreds of churches in the open country have, of late years, been abandoned, while others are struggling for life. The Centenary has undertaken to help in the solution of the problem of the country church.

The Department of Rural Work, using Centenary funds, is maintaining and supporting three "demonstration districts" and a large number of "demonstration charges." Various types of work were selected and money was provided to work out a thoroughly modern and efficient program of rural work. Remarkable achievements have been reported by these demonstration pastors and presiding elders. In these districts and charges a large number of abandoned churches have been reopened, the church has been linked up with community life, and far-reaching evangelistic plans have been projected. Read the following story from the presiding elder of one of these demonstration districts.

An Arkansas Presiding Elder

One of the Centenary demonstration districts is the Conway District of the North Arkansas Conference. Rev. W. B. Hays is the presiding elder, and the Department of Rural Work placed in his hands $500.00 of Centenary money per year to work out a

district-wide evangelistic program, and thus demonstrate what could be done in the rural section. The results have been remarkable.

Brother Hays first called a meeting of the preachers of his district and provided for a survey in all the rural communities. These surveys revealed exactly who was who in the country, and enabled the pastors to project evangelistic plans with definite results in view.

Brother Hays then selected pastors to hold revival meetings in the country districts, guaranteeing each pastor a minimum of $50.00 for his services. In the event that the community did not raise that amount it was paid from the Centenary fund. It was, however, necessary to supplement the receipt in very few instances.

What were the immediate results of this movement last year? Six churches were organized in spots where our churches had previously been abandoned. Property was secured in two other places, nearly a thousand people were converted and 600 members, exclusive of the old members of the abandoned churches, were gained. In connection with this evangelistic work arrangements were made for the laymen to hold services every Sunday in the year in 31 churches, which previously had but one service a month. Four young men were licensed to preach, and two of them are now in school preparing for the ministry.

Throughout the whole district there were about 1,700 accessions to the church, and outside of the city of Conway, most of these were added as a result of the Centenary evangelistic program. Half of the accessions were brought in as a direct result of the

preliminary survey. Eleven hundred new members were added to the Sunday School, pastors' salaries increased $2,000.00, and there was a corresponding increase in church property and in the conference collections.

But the end is not yet. All of these results were secured in one year through an expenditure of $500.00 of Centenary money. Brother Hays reports that there are still 42 abandoned churches in the district, and in nearly every case the property is owned by the M. E. Church, South. The former members of these abandoned churches were not absorbed by other Methodist churches save in three or four instances. There are several good towns where the Gospel is not being preached and at least eight points with substantial and well furnished buildings are sending up a constant Macedonian call for preachers. This work will be pushed until the neglected corners of the Conway District are fully evangelized, and the work will be set forth as a demonstration district enterprise.

On Sand Mountain, Alabama

Rev. R. M. Archibald, presiding elder of the Albertville District, North Alabama Conference, is in charge of one of the Centenary "demonstration districts." To this district has been made a small appropriation, and the presiding elder has been asked to use it in evangelistic work and conduct a sort of "clinic" in the administration of a rural district. The Albertville District is entirely rural. It does not contain any towns of more than 2500 inhabitants, and is largely mountainous. The Centenary appropriation has accomplished truly marvelous results, and

shows what can be done for our rural sections by the application of a thorough program.

Brother Archibald's first step was to conduct a three-day Efficiency Institute with all his preachers, and this was followed by a survey of the entire district, which resulted in the determination of parish boundaries for all the churches and the making of a detail map of the district.

This map located 25 abandoned churches. The former members had not, in many cases, been absorbed by other churches, but 95% of them were uncared for religiously. The country was found to be honeycombed with "isms" and sects of various kinds, eleven different brands of Baptists being located in one county.

After the survey the presiding elder instructed his preachers to hold revival meetings in their parishes, with especial reference to reviving the abandoned churches. Brother Archibald superintended this work and the results were interesting. In three years 16 new churches have been organized, reorganized or revived. All but two of these are in the open country, and only three are in new territory which our Church had never occupied before. In many cases it became necessary to build new churches, and a careful survey of the building situation was made. In the three years Brother Archibald has built ten new churches, rebuilt one, built two parsonages, has two more parsonages under construction, and still others planned.

At one place the M. E. Church, South, had formerly owned one-half interest in a church building, but this interest had been sold for $10. Brother Archibald revived this church, erected a new building, and

the point is now paying $450.00 per year on the support of the circuit preacher. Another church had been dead and abandoned but has been revived and is now paying $500.00 a year as its part towards the support of the ministry. The South Hill Circuit formerly had six appointments and paid $900.00 to its preacher. Brother Archibald has made two circuits of these six churches and each now pays more than the combined six paid previously. On another circuit of four churches which paid $800.00 in 1920, one station has been created which alone pays $600.00 per year at the present time, and the four churches now pay a total of $3,100.00 per year.

The new church buildings erected in this "demonstration district" are modern. Brother Archibald declines to give financial assistance for a one-room building. All but two of the eleven churches built have extra Sunday School rooms. One church in the open country has erected an excellent building with eight extra class rooms.

The congregation of the church just mentioned has adopted an interesting plan for supporting its work. All of the members are, of course, farmers, and they have entered into a contract to cultivate each year one or more acres of cotton as "the Lord's crop." The cotton seed is sold to pay for ginning and fertilizer, while the lint is sold and the proceeds used for religious work. A printed contract is provided, each farmer obligates himself with his signature, and a detailed report is made to the treasurer of the church concerning the proceeds of "the Lord's crop."

The evangelistic campaign in the Albertville District resulted in a large number of conversions and

reclamations. The net increase in the membership of the country churches has been about two thousand since this demonstration work started.

Brother Archibald has been very diligent in recruiting men for the ministry. During the three years of demonstration work he has licensed 23 young preachers, received three from other churches, and restored two, a total of 28 recruits in three years. Nineteen young preachers from this district are now in school preparing themselves for service, and Brother Archibald uses six students from Birmingham Southern College at various points in his district. The Annual Conference has received 14 young preachers from this district during the last quadrennium. A collection is taken annually at the district conference, and the funds are used to assist the young preachers in securing an education. About $700.00 per year is used in this manner.

A valuable part of the demonstration work has been an attempt to link up each church with the life and needs of its community. A series of Country Life Institutes have been held all over the district. The state departments of education, agriculture, mining and health cooperated with the presiding elder and furnished speakers. These teams went into the rural communities, holding meetings in churches and school houses, inspiring and instructing the people concerning the activities in which they are most vitally interested. This work has been extremely valuable in deepening the interest of the people in the church.

A solemn promise is an honest obligation. Pay out the Centenary pledge.

THE CENTENARY IN MEXICO

FACTS ABOUT MEXICO

Mexico has an area of 767,000 square miles.

The population of the Republic is estimated at 16,000,000, 19 per cent of whom are pure white, 38 per cent of Indian blood, and 43 per cent of mixed parentage.

Our Mexico Mission was opened in Mexico City in 1873 by Bishop John C. Keener. We have one conference in the Republic and two missions for Mexicans in the United States.

Our allotment of territory comprises the States of Chihuahua, Coahuila, Nuevo Leon, and the frontier portions of the States of Sonora and Tamaulipas, together with the territory extending across the border of Mexico from the Gulf of Mexico in the east to the Gulf of California in the west.

The Woman's Board of Foreign Missions entered the field in 1881, at Laredo, with Miss Rebecca Toland in charge.

Sostenes Juares, first Mexican Protestant, and the first to hold a Protestant service in Mexico, became a Southern Methodist in 1873.

The population for which our church in Mexico is responsible numbers about 2,225,000 souls.

Mexican Centenary Shots

Through the Centenary, aid has been extended to eight educational institutions in Mexico, and a large

number of day schools have been aided and maintained.

Rev. Jackson B. Cox, who has spent more than a quarter of a century in Mexico, says: "Never before have the people been so susceptible to the Gospel as they are today." The Centenary must be paid out.

The Centenary has sent 28 new missionaries to Mexico and spent $692,157.79 for the redemption of that land.

The Centenary has established Christian centers at Monterey and Chihuahua at a cost of $34,467. Here clubs, classes and kindergartens, day nurseries and clinics are conducted, which minister to men, women and children in Christ's name.

The Mexico Mission reports a total membership this year of 3,917 and a net gain of 630 members.

Last year the Mexico Conference raised for all purposes $50,030.59. Of this amount $19,768.27 was for the support of pastors and $900 for presiding elders.

There are 27 Epworth Leagues in the Mexico Conference, with a membership of 1,023.

One new church was reported self-supporting at the last session of the Mexico Conference.

There are 68 Sunday Schools within the bounds of the Mexico Conference, with 4,159 scholars enrolled.

Woman's Missionary Societies in Mexico number 21, with 597 members. Last year they contributed $1,461.90.

Strong in Torreon

Southern Methodism is represented in Torreon by a good church building, in charge of a Mexican pastor, a day school housed in a two-story brick building, a two-story building that will serve as a resi-

dence for missionaries, two parsonages for American and Mexican pastors, and a new Centenary hospital not yet in action. As soon as a physician becomes available, this work will be inaugurated.

Centenary Education in Mexico

The people of Mexico, enslaved by the most degraded form of Roman Catholicism, are nearly 90% illiterate. Think of it! Only 10 persons out of 100 can read or write! A studied attempt has been made to keep the people from securing the Bible. The burning of Bibles distributed by Protestants has been common.

Mexicans know their danger and have tried to free themselves from the grip of Rome. They divorced church and state in 1859. In 1860 they drove out the monks. In 1874 the nuns' orders were suppressed. But by keeping the people illiterate Rome maintains control over them.

The great need of Mexico is education—Christian education. This the Centenary is trying to supply.

The Mexico Conference has twenty-three educational institutions, with 189 teachers and 3,354 students.

Roberts College

Roberts College, Saltillo, Mexico, was erected by the Woman's Department of the Board of Missions. It is named for Miss Leila Roberts, who still serves as principal, and who has been a missionary in Mexico since 1887. The new building erected with Centenary money was formally opened one year ago, which occasion was made a holiday by civic and state authorities. The Governor of the state presided over the exercises.

Roberts College, in Saltillo, is said by Mexican educational authorities to be the best modern school in the Republic.

Pleases the Officials

When the public school inspector visited Centro Cristiano, in Chihuahua, for the first time, he was much delighted with the kind and quality of the work done there. This is a Centenary enterprise conducted on the same lines as our Wesley Houses at home. Besides the classes, some educational work is done. They also have a dispensary and a supervised playground.

At Parral

Colegio Progreso is a day school in Parral which has come to us by exchange from the American Board of the Congregational Church. The Centenary has erected a $15,000 school building, but there is need of a boarding department in the school. Parral is a mining town in an agricultural district.

Colegio Palmore in Chihuahua has been enlarged by the erection of a new Centenary administration building.

Centenary Playground

The class rooms of Colegio MacDonell at Durango are filled almost to overflowing. The new playground provided by the Centenary is much enjoyed, and the students have the benefit of a tennis court and space for other games.

A Great Industrial School

The Agricultural and Mechanical School in Montemorelos, built by the Centenary, is doing notable work. This school has an orange orchard with two

thousand trees, live stock consisting of registered cattle and hogs, a mechanical shop, and a corn and vegetable field. They matriculated 150 pupils last year.

Laurens Institute has 23 teachers and a large student body. They matriculated last year 320 girls, 85 of whom were boarders. The Centenary has added a new dormitory to this school costing $30,000.

The Institute Ingles-Espanol, Monterey, has 13 teachers and 320 girls. A dormitory for this school is one of the unfinished tasks of the Centenary. Without it, the missionaries will be discouraged and the work hampered.

A Methodist Boy

The Methodist schools in Mexico are training men for leadership, not merely as to mental furnishing, but with a clean moral fiber as well. During one of the recent wars the nephew of our own Prof. Andres Osuna, a young man bred from infancy in the high ideals of Protestant Christianity, was the paymaster for an entire division of the patriot army. When a long campaign had kept him in a tropical region till he became infected with malaria, he asked to be relieved, that he might return to his command. But General Gonzales refused. Explaining the matter to Professor Osuna, who was an old friend of his, he said: "I am sorry I can't let the boy go. But the truth is, he is the only man I have found whom I can trust implicitly to handle all this money. He has the ability and he is honest."

Our Mexican Hospitals

Southern Methodism has three hospitals in Mexico, at Chihuahua, Monterey and Torreon. The

plants at Torreon and Chihuahua are not yet in action, and their operation on an adequate scale depends altogether on the Centenary. Our hospital in Monterey is the most flourishing hospital in northern Mexico, but its building is entirely inadequate. The proceeds of the Centenary are the hope of this enterprise.

The Christian Center

The Centro Cristiano, Chihuahua, is a Christian social evangelistic center, similar to our Wesley Houses in this country. Over $12,000 Centenary has been used to purchase additional property for a playground and day nursery, and to improve the buildings.

The administration building of Colegio Palmore, Chihuahua, built at a cost of $45,000, was made possible by the Centenary. Students who used to work in poorly lighted and badly ventilated rooms may now study in light, airy surroundings. This building has been pronounced the finest school building in the state of Chihuahua.

"It is to your interest to go on with this enterprise, for you started it last year, you were the first not merely to do anything, but to want to do anything. Now carry it through, so that your readiness to take it up may be equaled by the way you carry it through." 2 Cor. 8:10, 11. (Moffat's translation.)

THE CENTENARY IN CUBA

OUR CUBAN MISSION

The Cuba Mission was opened in 1898 by Bishop Warren A. Candler, following the Spanish-American War. A start had been made as early as 1879, but successful work was not possible during Spanish occupation and rule. In the quarter of a century that it has been in existence, the Mission has passed the stages of infancy, childhood and adolescence, and is now meeting the responsibilities and opportunities which are the privilege of maturity. The very success of the work has been its chief embarrassment.

We now have an annual conference with 4 districts, 25 charges, 46 churches, and a membership of 5,318.

We have 39 church buildings and 26 parsonages, valued at $362,877.

We have 7 colleges and schools, with a total enrollment of 1,347, and with property valued at $446,763.

In spite of a financial crisis and political unrest in the island, the Cuba Mission last year raised for all purposes the sum of $21,253.

The Centenary Pivotal

As in other fields, the Centenary is pivotal for Cuba. Indeed, so acute was the distress before the Centenary was projected, the withdrawal of some of our missionaries seemed a necessity and had been almost decided upon.

HELP FOR CUBA

The Methodist Episcopal Church, South, has sent 15 missionaries to Cuba since the beginning of the Centenary, and has spent $483,654.34 toward the spreading of the Gospel.

Our Colleges

Five out of the seven colleges operated by the Board of Missions in the island of Cuba have received aid from the Centenary to the amount of $216,424.

Just before the advent of the Centenary, distress was so acute in Cuba that withdrawal of some of our missionaries seemed unavoidable.

Cuba's Greatest Institution

In the very heart of the downtown section of Havana is our Central Mission, the largest single achievement of the Centenary in Cuba. This plant is worth $250,000. The building is of concrete, with the exterior tastefully finished with cornices and columns. It contains two auditoriums, one for the American and the other for the Cuban congregation, class rooms for Cuban and American Sunday Schools, and for a large day school, with living rooms for the principal, and offices for various kinds of church work.

It is not yet completed, however, but sufficiently so to use. The opening service was held on Sunday night, November 4th, and the building was filled to capacity. Many hearts were glad because they had for years looked forward to a church building that would be adequate to their needs.

The work of our missionaries is still seriously em-

barrassed by the unfinished state of the church and of the third unit of the building. Not only does it make an unfavorable impression upon outsiders, but it hampers the work. It is impossible to enter upon a larger program as things are now, and some of the work has been hindered. The missionaries are anxiously looking to the church at home to rescue them by paying up Centenary pledges, so that they may have what was promised when this building enterprise was begun.

Our Candler College

On one of the highest hills overlooking the city of Havana is Candler College. Its work is carried on with very small aid from the Board of Missions for current expenses. It is our leading educational institution in Cuba, in which we are developing a Biblical Department for the training of preachers. The rooms and dormitory are crowded to capacity.

The Centenary askings included the amount necessary to buy ground and erect new buildings. The ground has been bought. At a meeting of the board of trustees, H. B. Bardwell, the president, told the bishop in charge of this field that, if the Board of Missions would pay the $25,000 which has been promised toward a new building, he would raise on the field the other $25,000 to complete the enterprise. Faithful to his proffer, Mr. Bardwell raised this amount and challenged the Board to make good.

The Only Church and School

Antilla is a port of northeastern Cuba. Southern Methodists have the only church and school in a town of six thousand. Centenary money has built a

school house and parsonage, but the building is not yet completed. Rev. W. K. Cunningham is working bravely at his post, only asking that the home church will furnish and equip the house, in order that they may successfully minister to the little city in which our mission is the only lamp of hope. The Centenary offerings will decide.

A New Enterprise

Colegio Buena Vista is entirely a Centenary enterprise. A block of land in Havana was purchased in 1920, on which stood a one-story residence. In 1922 a second story was added with the aid of the Centenary. This property is located across the street from Candler College and the Leland Memorial Church. It is the training center in Cuba for teachers and woman evangelistic workers, with which the other schools for girls are correlated. Through cooperation with Candler College, the women evangelistic workers take a part of their Biblical training there and young men in Candler take pedagogical subjects in Colegio Buena Vista. This Centenary school is meeting a long felt need in our Cuban work.

The Story of a Need

The following story told by Rev. S. A. Neblett illustrates the needs of some of our Cuban charges:

"Not long ago, at the request of the pastor who was engaged with another pastor in a revival, I went out to Calabazar and preached. This is a thriving place near Santiago de las Vegas, and the work has been enterprised by the stewards of the Santiago de las Vegas church, the pastor, of course, cooperating. I was met at the train by a group of workers and by

them conducted to the chapel, the sala, or large front room of a private house.

"I had noticed a moving van in front of the chapel as we came up, but thought nothing of it. As soon as the service closed and the people were leaving, several young men began folding up the chairs and the portable organ, and loading them on the van. 'We have no furnishings here for this chapel, and have to bring them from Santiago de las Vegas,' one of the ladies explained to me. The chairs were from the homes of several members, and part of them from a furniture store owned by the father of one of the workers. Every week, until these faithful people can secure funds to furnish the chapel, they must haul chairs back and forth a distance of several miles. They are happy in the Master's service and doing good."

"When thou vowest a vow unto God, defer not to pay it. Better is it that thou shouldest not vow than that thou shouldest vow and not pay."—Ecclesiastes 5: 4-5.

THE CENTENARY IN BRAZIL

METHODISM AND BRAZIL

Brazil is half of the South American continent. By agreement with our sister Methodism we occupy Brazil and they the other half of the continent. Anything that touches Brazil commercially, intellectually or spiritually, must eventually touch all of South America. Although capable of supporting a population of 250,000,000, its present population is only about 27,000,000. Three-fourths of the territory and more than three-fourths of the people have yet to be reached with the Gospel.

Southern Methodism operates in four states. There are now three annual conferences—the Brazil, Central Brazil and South Brazil. In these three conferences there are 10 districts, 200 churches and preaching places, and 13,000 members of the church. Just to man one of the districts in the North Brazil Conference would require all the workers in the other three. Such are the vast distances to be covered in Brazil that one presiding elder traveled last year 420 kilometers by Ford car, 90 on horseback and 1,378 by rail—a total of 1,888 kilometers, to cover his district.

Bishop Dobbs Says

"The Centenary has marked a new era in the religious life of the people of Brazil, and its effects and influences will be permanently felt and recognized by all the world."

THE BEST IN THE WORLD

In the city of Sao Paulo a magnificent central church building has been erected through the aid of the Centenary, which is probably the best mission church building in the world.

Other New Churches

In Rio de Janeiro, Juiz de Fora, Catageazes, Campinas, Santa Maria and many other places, the long-time dream of Methodism for adequate church buildings has been realized or is being realized through the Centenary. Large numbers of small churches and chapels have been erected, in addition to these buildings in the more important places.

Our three conferences in Brazil have a membership of more than 11,000, and raised for all purposes in 1922 about $137,000.

Forty New Missionaries

Under the impetus of the Centenary, the staff of missionaries that had remained practically stationary for a generation has been greatly expanded. Forty missionaries have gone to Brazil since 1918. Not only so, but the number of Brazilian workers has been increased. We now have almost ninety pastoral charges and of these Brazilians have charge of all but fifteen or sixteen.

Results in a Nutshell

Number of churches built during four years prior to Centenary, and cost of same. 19 churches; cost, $75,399.75.

Number churches built during four years of Cen-

tenary and total cost of same. 50 churches; cost, $341,825.00.

Number of schools built during four years prior to Centenary, and total cost of same. None.

Number of schools built during four years of Centenary and total cost of same. 5 colleges; cost, $533,-750.00.

Total money raised on field during four years prior to Centenary. For all purposes, $166,912.00.

Total money raised on field during four years of Centenary. For all purposes, $377,197.80.

An Evangelistic Printing Press

No need is greater in South America today than the need of Christian literature. The Centenary has recognized this, and has met the situation by establishing a modern, well-equipped publishing house in Sao Paulo, one of the most important cities of Brazil. In addition to our own denominational publications, several other Protestant churches are supplied with Sunday School literature and good books.

The question of good reading matter is vital in South America at this time. A great intellectual hunger has been awakened in the people, and a large body of good literature in Portuguese is being built up, equal to that already available in Spanish. As in other lands, the printed page has become another agency of the Gospel, and one the missionary cannot do without. It is only a question of time before our publishing house in Brazil will have branch houses in other parts of the republic.

A Great Methodist Center

On the same compound on which our publishing house stands, built at a cost of over $100,000, stands

a church that cost approximately $100,000, the bishop's residence, two missionaries' residences, the entire compound being worth probably $300,000. Much of this amount was supplied by the Brazilians, but all under the inspiration of the Centenary.

Educational Progress in Brazil

One familiar with the transformation wrought by the Centenary in all mission fields, cannot but be impressed with what it has done for education in Brazil. All of our old schools have been vastly enlarged, and several new ones opened.

Granbery College promises to become one of the leading schools of Southern Methodism with the development of the plant now under way.

A new central college for our work in Rio Grande do Sul has been opened at Porto Alegre.

Moore Institute will be the central educational institution for the Central Brazil Conference.

In Rio Grande do Sul, in addition to the central school at Porte Alegre, the girls' school there has moved out of rented quarters into a splendid property and named Collegio Americano.

At Santa Maria a new college for young women is being rapidly developed, and an immense new building has already been occupied. This is known as Colegio Centenario, in honor of our great Centenary and also as a tribute to Brazil's centennial of independence.

Union College at Uruguayana has been improved.

A splendid new school with adequate buildings has been opened at Passo Fundo, thanks to the efforts of the Methodist students of Texas under the inspiring leadership of Miss Mary E. Decherd.

In the Central Brazil Conference, the girls' schools at Piracicaba and Ribeirao Preto have been enlarged.

In the Brazil Conference, a college for young women has been opened in Rio de Janeiro and a girls' school at Bello Horizonte has been greatly improved.

All this educational progress follows a comprehensive scheme covering the whole of our work, and would have been impossible without the Centenary. It is such a program as the missionaries had long wished for but almost without hope.

The Centenary has sent 40 new missionaries to Brazil, and spent $1,457,144.42 for the redemption of that land.

Granbery College

The Centenary has brought a better day for Granbery, one of our oldest educational institutions. With Centenary funds fifteen acres have been added to the campus. The first addition to their equipment was the new building for the primary department. Other improvements will be an extension of the present main building, a building to house the Bible school, a dormitory for 100 students and another for 50 ministerial candidates, and a second extension to the main building. The faculty plans to have 500 students at Granbery, with 300 of them boarders. This dream will be made a reality when the building program is completed. 264 students were enrolled in Granbery last year. The future of this institution depends on the Centenary.

In Honor of Bishop Moore

Moore College, Campinas, named in honor of Bishop John M. Moore, with its campus of thirty-

one acres, is located within fifteen minutes walk of the center of this city of 50,000 people. This school is entirely a product of the Centenary.

The Story of Passo Fundo

About eight years ago Mr. J. W. Daniel went out from the University of Texas to South Brazil. He had not been long on the field, however, before he realized the pressing need of Christian education in that land where 85% of the people are illiterate. He began to seek a way out, to plan, to pray.

It was his dream to establish in Passo Fundo a school where Brazilian boys and girls might have the same opportunity to get an education as they have in the United States.

The Methodist students at the University of Texas were Mr. Daniel's supporters in the homeland. Not only did they feel pride in him as a missionary, but they became immensely interested in this dream of his. It fired their hearts and seized upon their imaginations. They heartily approved the idea of building and equipping such an institution in Passo Fundo, but they realized the limit of their strength. Other Methodist students in other schools in Texas were asked to work out this great opportunity together. The difficulty of doing this may be understood when one remembers the small amount of money at the disposal of students everywhere.

Today the Passo Fundo Institute is one of the great achievements of the Centenary in Brazil. The main building has been built and named Texas Hall. Next came Daniel Hall, the dormitory, in honor of the founder, and as soon as finances will permit Decherd Hall will be erected in honor of the lady who

initiated the collection of the funds used in this building program.

Other Texans have gone down to Passo Fundo to reinforce the missionary colony and to translate further plans into a reality. There are now eighteen Texans working as missionaries in Brazil, and most of them have gone out under the Centenary.

Union College

Union College, in Uruguayana, South Brazil, is a finished product of the Centenary. It cost $11,000 and is now worth $50,000.

The First Woman's Work

The first Centenary enterprise of the Woman's Department in Brazil was the purchase of property in Porto Alegre, on which was a splendid residence for Colegio Americano. This school has been housed for twenty years in cramped, unsanitary quarters in a rented building, and our missionaries had worked under a continual handicap. As soon as the school moved into its new home the enrollment increased, and the scope of the school was greatly enlarged. Soon the boarding department was taxed to its capacity, and the school rooms overflowing with pupils. A modern school building has been completed on the property through the help of the Centenary, and the residence is used for the boarding department. The whole property has called for the investment of $100,000.

Bennett College in Rio

Bennett College, Rio de Janeiro, is a new school opened during Centenary years. It was purchased with $150,000 which the women had accumulated

over a period of twenty years for the establishment of a girls' school in Rio. $30,000 of Centenary money has been used for the purchase of additional property, and $100,000 of Centenary money is now on the field for the erection of an administration building which will be modern in every respect. This school bears the name of Miss Belle H. Bennett, and is a training center for teachers and evangelistic workers.

Piracicaba

One of the greatest Centenary enterprises for Brazil was the erection of a new church building in the city of Piracicaba. The chapel which had been used by the congregation for a number of years was located on a piece of property adjoining the girls' school, O Piracicabano. The new church building could be erected only in case the school could buy the chapel property, and $20,000 was used for this purpose. This will give needed room for the Piracicabano, which is the training center for teachers and evangelistic workers in the Central Brazil Conference.

Brazil Helps Africa

When Bishop Lambuth was on his way to Africa he traveled by way of Brazil, and the Brazilian Church asked for the privilege of raising $1,000 a year to support the first missionary to go to Africa. For four years those thousands have been paid regularly and laid upon the altars of Christianity. This act of loyalty illustrates the evangelistic spirit of Brazilian Methodism.

Note These Contrasts

No schools were built in Brazil during the four years prior to the Centenary. During the four years

of the Centenary 5 colleges have been built at a total expense of $533,750.

In the four years prior to the Centenary Brazilian Methodists raised for all purposes the sum of $166,912.20. They have raised during the Centenary period $377,197.80.

Our New Rio Church

One of the outstanding Centenary projects in the city of Rio has been the erection of a new church building and parsonage with Centenary money. This enterprise is three-fold in its nature. The church and parsonage have already been erected, and $20,000 authorized by the Woman's Department for the Day School has been on the field for several years. Plans are being made for the erection of the Day School building, in which social evangelistic features of the work will also be carried forward.

For Women Only

Both the General Department and the Woman's Department of the Board of Missions cooperate in the conduct of the College of Woman's Work at People's Central Institute in Rio. $8,000 of Centenary money was used to erect a cottage for the women missionaries. The missionaries have named it "Case Cottage" in honor of Miss Esther Case, one of the foreign secretaries, and they write that it is "like an oasis in a desert." People's Central Institute enrolled 247 last year in the day school, 124 in night classes, 17 in sewing classes, and 14 in classes for deaf mutes. The ministry to the deaf and dumb is a much needed work, since little is done for these unfortunates in all Brazil.

CENTENARY LIGHTS REVIVAL FIRES

The Centenary has given an impetus to the preaching of the Gospel in Brazil which finds its echo in numerous revivals. One of our missionaries writes that the last annual conference turned into a revival which continued for some days after the sessions came to a close. Revivals in our colleges are frequent. Rev. Jalmar Bowden has recently written about the latest awakening at Granbery:

"We have had a real revival in Granbery. Sr. Guaracy Silveira, who graduated from Granbery three years ago, came and conducted a meeting. It was the intention to hold it in Granbery alone, and to continue it for less than a week, but the interest grew and spread until he began preaching in the Central Church, and about a hundred and seventy-five responded to his call, among them being a large number of Granbery students."

The Centenary has erected 50 new churches and more than 30 parsonages in Brazil.

Centenary College

Colegio Centenario was not included in the original Centenary Askings, but because of the enormous size of Brazil and the magnitude of our responsibility in that field, the Mission recommended a training center for teachers and workers in the South Brazil Conference. Colegio Centenario was named in honor of our great Centenary which made the school a possibility. This name is particularly pleasing to the Brazilians, because the new two-story building was erected in Brazil's Centenary year, and to them it

signifies an honor to their centennial of freedom from Portugal. This piece of property occupies a prominent place on a hill at the end of the principal street in Santa Maria. Over 100 pupils were enrolled during the first school year, and further increase was prohibited for lack of space until the new building could be completed. Late letters from Brazil state that a part of the new building is now in use. $60,000 of Centenary money was invested in this property.

THE CENTENARY IN SIBERIA AND MANCHURIA

A PEN SKETCH OF THE SIBERIA MISSION

The Centenary Mission opened in Siberia in 1920 is the saving salt of Protestantism in one of the neediest parts of the world. The area of this new field is estimated at 5,169,352 square miles, which is one-fourth of the continent of Asia. Imagine a country twice as large as the continental United States, about 2,500 miles long by 5,000 miles broad, a land rich in fertile fields and rivers, and you have a rough mental sketch of the Siberia Mission.

This vast territory is practically new country, with a population of about 35,110,000, as against the hundred million and over of the United States. Almost half the population are Chinese; almost a third are Russians. Manchus, Japanese, Koreans, native Siberians and Jews may also be found in this melting pot of the Orient. It is the largest untouched Mission field in the world.

The Gospel has hardly touched this land. Mohammedans, Buddhists, atheists, followers of Confucius, orthodox Russians, with here and there a follower of the Christ, all languish under the tyranny of the Bolshevik. The Bible is an unknown book. Holy things are little respected. Ignorance of religious matters is the rule.

$154,241.12 of Centenary money has been expended in this Mission to date. $72,000 has been

appropriated for 1924. The Siberia Mission is manned by 6 missionaries; 18 licensed preachers; 7 Bible women; 1 colporteur and 6 ordained Koreans. Total adherents number 5,175.

Because of the unfriendly attitude of the Red Government, our Mission makes its headquarters in Harbin, a Chinese city under international protection. This is one of the most important towns in Manchuria, being the Russian military and commercial center in the Far East and headquarters for the Chinese Eastern Railway. The city is divided into three sections, Old Town, New Town and Pristam, but right outside of the Russian territory is a Chinese town known as Fuchiatien, which is a part of Harbin. Our Mission has opened up educational work in Old Town and New Town which is practically self-supporting. Although the Methodist Institute is not yet a year old, it has already enrolled four hundred paid students.

Lambuth's Last Stake

The establishment of the Siberia Mission was the last piece of constructive labor bequeathed the Church by Bishop Lambuth, and it is also interesting to note that his last appointment was made to this work. A thorough study of the field serves to endorse his judgment that through this gateway our Church might enter Russia, which he regarded as one of the greatest missionary fields of the world.

Bolshevik Interference

Originally the Mission embraced two stations, one in Vladivostok and the other in Harbin, but the unsettled political conditions prevailing throughout

Russian territory made it necessary to withdraw our American missionaries from Vladivostok until a more favorable season. Some work is still carried on there, but it is limited in character. Harbin, however, is in Chinese territory and under international protection. Being beyond the reach of the Soviet arm, our missionary work has progressed from the very beginning.

The Bolsheviks allow no Church to own property, hence they confiscated our schools and churches in Vladivostok. They will not allow children under 17 to be taught religion, hence Sunday School work is greatly handicapped. But our Korean missionaries are still in the Vladivostok district, doing the best they can. The Centenary will not forsake Siberia because of a little persecution. Suppose the early Christians had forsaken the Roman Empire!

A Missionary's Story

"Returning from a pastoral call last night in the pinching cold, I saw a huddled heap on the sidewalk in front of me. It was a boy—blind, crippled, dirty and ragged.

"He began to weep with the most forlorn tone I ever heard. His crutch had fallen by his side. He looked up at me with his poor blind eyes and crossed himself as the Russian beggars do; I could do nothing but give him money and leave him there to shiver in the cold.

"I rushed on to the Methodist Institute and met my class of fine Russian pupils, but I still thought of the poor blind lad freezing in the street. The severe winter is settling down over this country. I never dreamed of seeing so much suffering as I have seen since I left America."

"Christ is the only hope, and if America should forget there is no hope left, for the rest of the world is looking to America. My native land! Hear the cry of this sin-sick country!"

The Centenary has sent 6 new missionaries to Siberia and spent $154,241.12 for the redemption of that land.

All By the Centenary

The thrilling achievements in Siberia and Manchuria were all accomplished by the Centenary, yet only half the pledges have been paid. If men and women will brave the dangers of Siberia, should we not give to them our full support?

The Methodist Institute

On May 1st the Methodist Institute began its first session with an enrollment of 290 students. Fall and winter classes, according to Prof. W. H. Jenkins, show an enrollment of 400 paid students. The Institute is primarily for Russians and classes in English, Russian stenography, Russian typewriting and bookkeeping are taught. This educational work is practically self-supporting, and tuition is charged for all classes. Three of the Russian teachers employed in the school give time to evangelistic work among their people.

A Mission Sends Missionaries

In 1922 the China Mission decided to raise $10,000 toward the evangelization of the Chinese in Manchuria. During the year they have raised their quota to $12,000 and, during the recent session of the China Conference, Rev. John C. Hawk and Rev.

Tsoh Wei Sung were appointed to open up the work.

This is the first instance in our history of a foreign Mission field so catching the spirit of Christ that the natives themselves established another foreign Mission. All hail to the Chinese Christians!

All Races Meet in Harbin

Harbin is the melting pot of the Orient. All races walk its streets. Our Church recently erected a combined church, school, and missionary residence in this great Manchurian city. The architect was a Russian. The contractors were a German, a Pole, and a Chinaman. The religions represented were the Greek Catholic, Lutheran, Roman Catholic, and Mohammedan.

Mrs. Pestrikoff

Lew Wallace became a Christian after reading the New Testament at the challenge of Bob Ingersoll. The story of the conversion of Mrs. Pestrikoff, employed by the Siberia Mission as a translator, is no less remarkable.

The American Bible Society and the British and Foreign Bible Society have made it unnecessary for our missionaries to translate the Scriptures into Russian. Bibles may be purchased in the language of the people in any bookstore. Hence the first book translated by our Church in Russian was the 1922 edition of the Discipline, in accordance with the statement of the bishops that "You ought, next to the Word of God, to procure the articles and canons of the Church to which you belong."

Mrs. Pestrikoff is a university graduate and per-

fectly at home in Russian, German, English or French. Her husband was the architect who built our church for Koreans in Vladivostok, and she herself was the official interpreter for the American Consulate there. When the arduous task of translation began, she was engaged to superintend and to finally pass on the work.

Then the unusual happened. As the saving truths of our religion passed in review before her mind, often she would exclaim, "Can it be so! Can it be so!"

Once the question of the forgiveness of sins and the personal relation to God came up for discussion. She looked at the missionary in amazement. "Do you mean to tell me that a person can really know his sins are forgiven?"

Tears were in her eyes as he turned to the Bible and read her the passage about the witness of the Spirit. Her emotion was so great that for awhile the work halted. When a stop was made for the night, she said, before leaving, "My heart feels strangely quiet as I translate this book. I find that even the beginning of it makes me feel—quiet, peaceful. Some day I hope to have the joy this book tells about."

She has experienced that joy she so longed for. Before our missionaries were forced to leave Vladivostok, because of the attitude of the Red Government, she was one of four received into the Church. Hers was the distinction of being the first Russian woman to come into our Church on Russian soil. She is now in Harbin teaching in the Methodist Institute and working as translator for The Russian Christian Advocate.

Mrs. Pestrikoff is a brilliant woman, with many gifts. Only eternity can measure what her life will mean to the cause of Christ in the Siberia Mission.

THE CENTENARY IN AFRICA

IN THE CONGO

Our missionary enterprise in Africa is largely supported by the Centenary. It is likewise a monument to the labor of Bishop Lambuth, who established it in 1914, after an arduous journey into the heart of the Belgian Congo in company with John Wesley Gilbert, a representative of the Colored Methodist Episcopal Church. Southern Methodists will never forget that long and dangerous missionary journey of "The Pathfinders." John Wesley Gilbert, one of the greatest men his race ever produced, has followed the sainted Lambuth to the grave.

Four Stations

Four stations are in operation at present, of which Wembo Nyama is the chief. By stations is meant the centers where white missionaries are located, and from which the affairs of the Mission are directed. The distances between Wembo Nyama and the other three stations range from forty to sixty miles. Minga, Tunda and Kabengele (named in honor of Bishop Lambuth) are all newly established by the Centenary.

All Phases of Work

Educational, evangelistic and medical work go hand in hand in Africa, as in other Mission fields. The evangelistic work in all the stations is of vast

importance, and deserves more time from the missionaries in charge than the present force makes possible. The Bible Training School in Wembo Nyama was established by the Centenary in the hope that native evangelists could be efficiently trained to undertake the task of evangelization—a hope which is being realized. The native staff of the four stations now numbers about forty-five, nearly all of whom are living in out-villages, preaching to the people on Sundays and teaching school and catechism on week days. Each year a few of these men are called in for further training in the Bible school.

The Centenary has sent 28 new missionaries to Africa, and spent $105,100.76 for the redemption of that land.

Statistics

The latest statistics available make interesting reading: Church members, 862; probationers, 83; adults baptized, 34; Sunday School scholars, 2,162; schools, 53; students, 1,344; hospitals, 3; in-patients, 47; out-patients, 584.

Centenary Schools

If it were your privilege to attend some of the schools held for the natives, you would see some of the alphabet classes learning to read from charts. These charts contain letters, words and numbers to suit the ability of the readers. After these are mastered, the classes are given First Readers, then, perhaps,a Second Reader, and at last either Matthew or the Acts of the Apostles, which are the only books of the Bible now ready for use. Every convert must be able to read the First Reader before he can join

the Church. The need for better equipment and better school supplies is all but appalling. As a rule the people want to be counted "people of God," and will attend catechism classes regularly, but cannot seem to understand why they should attend school just as regularly.

There is a special school for the women in the afternoon, after the main school. These women learn very slowly and are easily discouraged. This is not surprising when we remember the burdens they have to bear, and the darkness in which they are reared. In most cases they are still looked upon as the property of men and are bought and sold. Some of the women attend a sewing class, and between twenty or thirty have been gathered into a missionary society. They themselves are very poor, but when they hear of anyone sick or in need, they are always willing to help. Every member of the Church is taught to tithe.

Works of Mercy

In all the four stations there is large opportunity for deeds of mercy and the administration of medicine. Dispensing has reached considerable proportions at Wembo Nyama, Minga and Tunda, where we have nurses. Dr. Charles P. M. Sheffey, in charge of the staff, has performed a number of successful operations at the Wembo Nyama hospital. It will be a glad day for the Mission when the brick hospital goes up. Some of the missionaries already have visions of a leper colony in the future, when men and means become more plentiful.

One of the greatest achievements of the Centenary in Africa is the redemption of African girls from child marriages. Under the supervision of missionaries

girls are kept in school, taught various lines of housework, and trained in Christian homes.

A Volunteer

At the recent meeting of the Board of Missions Bishop Cannon told the story of the young man who came to him last year, and asked: "Bishop, do you think I would do for Africa?" This man belonged to one of the best families of Virginia, was an honor graduate of Randolph-Macon and of Johns Hopkins University School of Medicine, had held interneships in some of the great hospitals and at the time he asked, "Do you think I would do for Africa?" had an appealing offer to enter the practice of his profession in his own country, among his friends. Bishop Cannon told him that the salary was only $700 per year, but he replied, "That will feed and clothe me, will it not?" When asked how soon he could go, he signified his willingness to go almost immediately. In a short time he sailed, and now Dr. Charles P. M. Sheffey is far down in the Belgian Congo, devoting his skill to healing the lowliest people in the world.

A Centenary Steamer

An expenditure of $32,500 Centenary money for a boat has made this Mission in the heart of the Belgian Congo more accessible and is of the greatest convenience to missionaries in their far station. Originally it was necessary for missionaries to walk or be carried by natives 1,500 miles through the jungle in order to reach their stations. All supplies were similarly transported. The new steamer was the Centenary gift of Epworth Leaguers, and was built in Belgium under the personal supervision of Dr. D. L. Mumpower, then superintendent of the Congo Mission.

THE CENTENARY IN CHINA

OUR CHINA MISSION

Since China contains one-sixth of the land area of the globe and one-fourth of the world's population, the missionary progress of any church in that land is of very great importance.

Robert Morrison baptized his first convert in 1814, after laboring seven years, but the imperial decree prohibiting, under heavy penalties, the professing of Christianity, was not lifted until 1844, and then only partially. However, the missionary was allowed entrance into the port cities.

The first missionaries of the Methodist Episcopal Church, South, entered the door thus opened in 1848, but work was difficult and results for many years meager. We have been in China nearly three-quarters of a century, and when we consider the obstacles to be overcome, the backwardness of the people, the dense ignorance of the masses, their superstition and state of heathenism, we perceive that the leaven of truth has produced astonishing results. The territory occupied by our Church has an estimated population of 5,000,000.

Chinese Statistics

Our latest statistics show 7 districts, 105 organized churches, 9,861 church members, 2,902 probationers. Last year 1,029 adults and 310 infants were baptized. The net increase in membership was 369. Sunday

schools number 216, with an enrollment of 10,279. There are 94 Epworth Leagues with 4,430 members, and 55 Woman's Missionary Societies with 2,000 members. We conduct 115 schools of all grades, with a total of 7,790 pupils. The contributions of the native church in 1922 aggregated $37,719.17.

Forty-One New Enterprises

As a result of the Centenary, 41 different enterprises have been put forward. The largest single item of expenditure has been for strengthening our educational institutions, from Soochow University down to the middle schools and then to the primary schools scattered over our territory. The erection of many churches in city, town and country may also be attributed to the Centenary.

The Centenary has sent 68 new missionaries to China and invested $875,892.70 in that land.

Interesting Centenary Project

One of the most interesting Centenary projects in China is the Wusih Technical School, which is provided for in the Centenary Askings to the amount of $30,000. This school will realize the life ambition of our lamented Mr. R. D. Smart, and will be a departure from the regular educational methods followed in the Middle School.

Mr. H. A. Vanderbeck, principal, who is pioneering the work through its first critical years, says in one of his letters:

"While some things have been decidedly imperfect, we believe the venture educationally is proving a success. . . . This type of school must have tools, machinery, shops, and just now a large staff com-

pared with the number of students, with capital enough to take advantage of markets and to tide over hard times. . . . We believe we will turn out many earnest understanding Christians, and those not Christian will have absorbed such a Christian atmosphere that they will reflect it upon the community."

The Wusih Technical School is the only Christian industrial school in the whole of China. When it shall have struggled through its period of infancy, there will be no limits to what it may accomplish for staid old China. The Korea Mission has a successful school of this type in Songdo, thanks to the vision of Baron Yun, the founder. Industrial training is one of the crying needs of the Orient.

Testimony of One Missionary

"I counted it a privilege to see the Centenary in action at home, but it is a revelation to see what it has done out here in China. The work is doubling, and while there is more money now than ever before, the need is no less. Above it all, however, there is still the cry for workers. I don't believe you could send out too many missionaries. Teachers, evangelists—all are needed."

The Story of Mrs. Yui

If you are called upon to sacrifice in order to pay out your Centenary pledge, think of the story of Mrs. Yui.

From the standpoint of wealth Mrs. Yui, a member of our Church in Tsanug Lien Daung, was rich only in spirit. With no home and no income, she depended on the one son who had maintained him-

self enough to help her. After more than seventy years of spiritual loneliness and searching in the dark, she beheld and joyfully followed the Christ. When a call was made for contributions for His work, she ripped the lining from her one bed quilt and sold it for ten cents and gave that as her part. It was but a small amount, to be sure, but it represented a greater sacrifice to her than many of the richest gifts of the well-to-do in the homeland.

Our Hospital Work

In a land of heathen practices, Christian hospitals are essential to the salvation of the people. The M. E. Church, South, has three hospitals in China, including one union hospital, and in these 27,999 treatments were given in 1922. All of them have been helped by the Centenary.

Soochow Hospital

The Soochow Hospital is pronounced the greatest Mission hospital in China, and probably the best equipped Mission hospital in the world. It has been rebuilt and equipped by the Centenary. The hospital proper has 75 beds, and the hostel in connection therewith, 60 beds. 13,879 patients were given treatment in 1922.

New Soochow

The new hospital completed in Soochow last year would be a credit to any country. According to the North China Daily News: "The Southern Methodist Church is to be congratulated on having one of the most complete and beautiful hospitals to be found in China, in England, in America, or in Europe." Soochow Hospital is our most ambitious medical insti-

tution in the Orient, and ranks foremost as a Mission hospital. It was founded forty-two years ago by Bishop Lambuth. His brother-in-law, Dr. W. N. Park, who has been in charge since 1882, is one of the most beloved and respected citizens of Soochow. The staff now comprises two missionary doctors, a missionary dentist, six Chinese doctors, four American-trained nurses, and a large number of Chinese nurses.

Huchow Hospital

The Huchow Hospital is shared equally by the Northern Baptist and the Methodist Episcopal Church, South, the Rockefeller Foundation assisting. A modern, fire-proof building, in connection with this institution, is nearing completion, thanks to the Centenary.

Our Bible School

The Sungkiang Bible Training School is our only school in China for the training of native ministry. There are at present 38 students in training there. No better service could be rendered the Church of the future that is so rapidly coming to its own, than to enable these bright young Chinese to equip themselves for preaching to their people. The new dormitory provided by the Centenary will greatly increase the capacity of this school.

At Great Soochow University

Cline Hall, Soochow University, is one of the most beautiful and lasting Centenary memorials in China. It was built at a cost of $65,000, in memory of John W. Cline, president of the institution for twelve years, and of his father, the late J. W. Cline, for

many years a beloved member of the Little Rock Conference. Soochow University is one of the foremost universities in East China. The system consists of the college of arts and science, the language school, and middle school No. 1 in Soochow, the law department and middle school No. 2 in Shanghai, the Bible school in Sungkiang and middle school No. 3 in Huchow, with nearly twenty primary schools throughout the Mission.

In Songdo is a beautiful Korean dormitory, known as the Mary Helm Dormitory, that houses the women students of the Mary Helm Industrial School. This is a gift of the Centenary.

A New Home

In Songdo stands a new missionary home connected with Ivey Hospital. This is a home for our two missionary women nurses who are working in Ivey, and is entirely a Centenary achievement.

In Wonsan, at the Lucy Cuninggim Girls' School, stands a great new higher department known as the higher common school or high school. The running expenses of this enterprise are borne by the Centenary.

THE CENTENARY IN KOREA

THE KOREA MISSION

In none of our Missions has the Centenary won greater triumphs than in Korea. Although only a quarter of a century old, this is one of our strongest and most promising fields of endeavor. By agreement with other denominations, Southern Methodism has become responsible for the evangelization of over two and a quarter million Koreans. Our Mission lies in the heart of the country, and embraces such important cities as Seoul, the capital, Songdo, Wonsan, Choonchun and Chulwon.

The Only College

Chosen Christian College, in Seoul, is the only college of any sort in Korea. The student body now numbers 130. A three-story stone dormitory, accommodating 60 students, has been built with Centenary funds, which our Mission has been asked to name. Although not definitely decided upon, "Lambuth Hall" has been suggested by some members of the Mission. The faculty consists of 9 foreign missionaries, 15 Koreans and 1 Japanese.

The Centenary has sent 32 new missionaries to Korea and spent $975,923.34 for the redemption of that land.

"THINGS ARE DIFFERENT NOW"

After the dedication of the attractive Cha Kyo Church in Seoul, the presiding elder wrote as follows:

"I recall beginning work there fourteen years ago in a Korean residence, which we converted into a makeshift church. The church did not make rapid progress, and indeed could not in the type of building in which it was housed. Year after year we have had in our estimates an amount for a church building at this point, but not until the Centenary came along were our hopes realized or even encouraged. The reply was always the same, 'No funds for building this year, as the regular organized work requires all there is subject to appropriation.' What a difference now, since the Centenary came to our aid."

The Korean Revival

The greatest feature of the Centenary program in Korea was the evangelistic campaign, which brought into the Gospel fold about 25,000 "new believers," more than half of whom have proved their conversion by regular attendance upon services of worship.

In each of the four districts of Korea tent meetings were held in unevangelized villages by the preaching bands organized for this purpose. The band was made up of a leader and assistant (both preachers), a musician, two Bible women, and whenever possible, a missionary. They made a stay of from two to four days in each village.

The tent was erected at a central point in the village, and was always bare of everything except a couple of lanterns, a baby organ, one chair, and the straw mats on which the people were seated. In cold weather a stove was added to this equipment.

So eager were the people, they vied with one another for the visit of the preaching bands. One leader received an invitation to go to another village, but declined because his program was already arranged. During the night a few men came and removed his tent to their village, then sent him word that he would have to come, since his tent was not available anywhere else. His visit resulted in the organization of a group of 114.

This movement gives greater promise of speedy evangelization than any form of effort that has been tried out in Korea. In one county the churches increased from six to twenty-one in a single year, after one of these preaching bands had given two months of labor in that field.

Our Medical Work

Improvement and equipment of Ivey Hospital, Songdo, have been provided with Centenary funds, at a cost of about $18,000. The treatments given last year numbered 12,181. Within a few years they will graduate a number of well-trained nurses, thus supplying a long felt want for work among the people and in other hospitals.

Ivey has added a notable feature to the ordinary work of a hospital. For years it has been the custom to have one Korean preacher and one Bible woman employed in the hospital, and in this way many new believers have been added to the Church. This year two men and two women have been employed. Each month two work in the hospital while the other two go to the country, following up those who have decided to become Christians while in the hospital. The hospital employees themselves contribute the funds for this work.

Medical work is stressed in Wonsan and Choonchun, where we have hospitals. The new hospital completed and equipped at Choonchun was made possible by the Centenary. One of the most attractive buildings of the Mission has been erected at Wonsan, which the Centenary has helped to furnish.

The Woman's Department has built a beautiful new missionary home in connection with Ivey Hospital, Songdo, which is entirely a Centenary achievement.

Severance Union Hospital and Medical College, Seoul, is run on a joint basis by three denominations, and has been successful from every standpoint. Money for this hospital was included in the Centenary Askings, and one of the missionary doctors has gone out under the Centenary.

Large Growth

Thirty years ago the Christians of Korea could meet in a small room. Today we have more than 22,500 adherents, and churches dot the land. Over 10,000 children are taught in our schools. A large part of this advance is due to the Centenary.

Unvisited Regions

While making his second quarterly round last year, the presiding elder of the Seoul District visited six places where no foreign missionary had ever gone. He held services in the home of a former sorceress who had become a Christian with her husband and children, met one boy who had led his father and mother to become Christians, held services in one church, with about seventy-five people present, where less than two years ago there was not a single Chris-

tian, planned for four new church buildings, planned for building or repairing three parsonages, and visited four of our primary schools, each with an attendance of about thirty.

Wonsan District

In order to plant the Gospel seed adequately in the Wonsan District of the Korean Mission, 700 churches are needed, according to an estimate made on the field. This district embraces seven counties with a population of 273,342. At present 93 churches and preaching places, with adherents numbering 5,369, uphold the Cross among these thousands. Sixty-two of these have buildings while thirty-one are lacking. The local church in many places has strained every nerve to provide means for building, trusting we would come to their aid, but the fact that we have not been able to do so has compelled them to suspend operations. They are still trusting and praying they may see the buildings completed.

Without the aid of the Centenary these buildings cannot be provided. And yet Wonsan District is only one of the four districts in the Korea Mission. All are suffering acutely for lack of buildings. The only hope lies in the Centenary.

Songdo District

In the Songdo District, Korea, there are 54 congregations at present, with 4,949 total adherents. Four churches have been built since the Centenary, but other calls are urgent. The most urgant situation is at Tong Moun An, where we have a growing and self-supporting congregation without a church home.

Unique Centers

A new departure in evangelistic work for women in Korea has been undertaken in the form of a "Social Evangelistic Center," in the city of Seoul. Such an institution is conducted by the Missions of the Methodist Episcopal Church and the Methodist Episcopal Church, South, and the Seoul station of the Northern Presbyterian Mission.

This institution opened its doors in April, 1921, and since that time has been operating such departments as foreign cooking and sewing, music, primary day school and night school, with the evangelistic feature emphasized throughout. One thousand have been enrolled to date. The Bible is taught in all classes. Many of those attending are from high class families who have hitherto had no educational opportunities or social privileges outside their own homes. In Songdo, another "Center" is conducted by the Korea Mission alone which has enrolled about 500 women in classes.

Both of these adventures in evangelistic work are made possible by the Centenary.

Conserving Results

As each new group is established, a special "conservation worker" is left in charge, whose duty it is to sell Bibles and hymn books to the new believers and to instruct them in the Bible, doctrines and polity of the Church, the duties of Christians, singing, and the manner of conducting worship. Upon the departure of the conservation worker, the newly established church is left in the care of the regular pastor of that circuit.

WONSAN CHRISTIAN HOSPITAL

The complete transformation of Wonsan Christian Hospital, Wonsan, Korea, during the past year has been made possible by Centenary funds. From what was probably one of the most unattractive buildings in the Mission, they now have, through addition and renovation, an attractive building, and one well adapted to the work they are trying to do. However, the building program is not yet complete, and they are yet looking to the Centenary. There is imperative need of an isolation building and also of a building which will provide a chapel, wards for foreign patients, and an apartment for our foreign nurses. When these are provided and the necessary furnishings secured, Wonsan Christian Hospital will be one of the best hospitals in all Korea.

What the Babies Owe the Centenary

Centuries ago, in Korea, a decree went forth that no one but the king should use cow's milk, With fine cows all over the country, the children have been underfed and hungry. Often when they should have been given milk, the babies have been given a raw turnip instead. This has brought a harvest of underfed babies, and doubtless the prevalence of tuberculosis in the Land of the Morning Calm may be traced in part to this deprivation.

The Centenary has begun a program of education which will change all this, and give the babies of Korea a better chance. Our Songdo Higher Common School, in Songdo, which has the finest industrial department in the Orient, has begun to teach dairying.

Several years ago Allen Yun, the son of Baron Yun, the founder of the institution, made his way to

America. He took a course in agriculture and dairying at the Ohio State University. At the completion of this course he returned to Korea. The elder Yun then made a very generous offer to the Board of Missions. The proposition was that he would put an amount into this work equal to that given by the Board of Missions, and that his son would give his services free of charge. The Centenary enabled the Board to accept this offer, a herd of cows was bought, and the work is now being developed.

Thanks to the Centenary and the generosity of their most distinguished countryman, Korean babies of the future will learn to drink milk. Their fathers will learn dairying and other arts of agriculture, now little understood in Korea.

Theological Seminary

The Korea Mission unites with the Mission of the Methodist Episcopal Church in maintaining a theological seminary for men and a Bible school for women in Seoul. Over $8,000 was included in the Centenary Askings for the benefit of this school. Latest statistics available show 116 graduates and 135 undergraduates. Last year 14 preachers were graduated, some of them after years of intermittent attendance.

Figures That Prove Their Own Worth

When the Centenary opened in 1919, the Korea Conference had 238 organized churches. Now they have 476. In other words, the number has more than doubled during the Centenary.

In 1919 there were 138 Sunday Schools with 5,911 pupils. After five years of Centenary effort there are 387 Sunday Schools with 13,650 pupils.

At the beginning of the Centenary there were 6 Epworth Leagues with 221 members. The last Korea Conference reported 29 Leagues with 1,148 members.

The Korea Conference in 1919 licensed 7 men to preach. The 1923 Conference licensed 72.

The Korean Church began to contribute toward ministerial support in 1908, but during the Centenary period contributions for this purpose increased 270% in three years.

In 1919, 5,838 yen was raised for the support of the native ministry, while the Conference of 1923 records 21,065.58 yen for this cause.

The Korea Conference of 1919 reported 10,989.91 yen for all purposes. The Conference of 1923 reported a total contribution of 106,877.36 yen.

Severance Hospital, Seoul, is a union enterprise. The Centenary is bearing the expense of one missionary nurse and $500 of the running expenses of this institution.

One Hundred Churches

The building of churches in Korea has received special emphasis during the Centenary. During the past three years 110 churches have been built at a cost of $78,500. Fully three-fourths of these churches have been built to provide for new congregations organized during the past few years.

THE CENTENARY IN EUROPE

ORPHANS IN A PEN

Bishop W. B. Beauchamp tells of seeing in Poland, in a great pen where the Polish army formerly kept its horses, 11,000 orphan children. With Centenary money Southern Methodists have built a large orphanage near Warsaw, where hundreds of such homeless little ones find shelter. Other orphanages, clinics, kindergartens, day and night schools, together with preaching services and social service centers in four continents, serve to show how the Centenary has come as a ransom to childhood.

Success in Prague

There is in Czechoslovakia the greatest revival movement in Methodist history. In the city of Prague, within the three years since the Centenary Movement entered Europe, there has been built up a congregation of approximately 3,000 members. That movement continues, running in every direction from Prague, and recent reports state that the Methodist Episcopal Church, South, now has a membership of over 7,000 in Czechoslovakia.

A Notable Plant

In the great Methodist Central Building in Warsaw, Poland, is one of the largest institutional centers of the world, with probably 400 workers. Dur-

ing eighteen hours out of the twenty-four some helpful work is carried on here. This social and industrial center is becoming the center of a great religious movement advancing through Poland.

The Centenary has sent 30 new missionaries to Europe and spent $2,024,158.51 for the redemption of that land.

European Shots

Bishop W. B. Beauchamp has supervision of Methodist Missions in Europe which is entirely a Centenary product. He has recently organized three conferences, Czechoslovakia, Belgium and Poland.

Sixty missionaries, evangelists and colporteurs are engaged in organized work in churches, schools, hospitals and orphanages.

In social service activities, day schools, orphanages and industrial departments there are 340 native helpers.

Probably the largest Methodist congregation in the world is in the Methodist Church at Prague, where there are 3,000 members.

In addition to what has been spent by the Centenary in direct relief, supplies sent for the relief work in Poland are conservatively valued at $2,000,000.

A Worker Writes

"One of the greatest revivals ever known on earth is going on in Czechoslovakia. We went into a little village one day to preach, and there in the public square of that town 17 Protestants had been put to death and a monument had been erected to the Virgin Mary. When the League of Nations had rescued

Czechoslovakia, the people in their jubilee pulled that monument down, and it was on the base of it that we stood and preached the true Gospel, and they heard so gladly. In the city of Prague a congregation of 3,000 members has been built up in two years."

University Students

One of the greatest things the Centenary has done is the feeding of thousands of refugee university students who fled from Bolshevism to continue their education at Prague. These are the future leaders, and Methodism has won them.

Mr. John C. Wilkinson, who has been directing our student work in Prague, Czechoslovakia, gives some interesting facts about that work. He calls attention to the fact that "the University of Prague is the oldest university on the continent of Europe; the University of Oxford is older, but the University of Paris is of much later date." There are more than 30,000 students in this great old university now, and Mr. Wilkinson declares that "as conditions become more stabilized in Czechoslovakia, and there is more trouble in Russia, Galicia, and other countries, the immigrant student population will increase into the thousands. Today we are in the very closest spiritual contact with a group of 3,000 Russian and 3,000 Ukrainian students whom we are helping in each case to adjust their torn and tattered lives and to bring them back to a belief in God and in good, and to show them the best we can the way to live and how to conduct themselves so that they may become useful citizens in the Kingdom and later among their own people."

A VIEW OF PRAGUE

In Prague, where the East meets the West, and where Western culture and ideals come in contact with Eastern dreams and civilization, and where at the cross-roads of the destinies of the nations of Eastern Europe, the Methodist Episcopal Church, South, came with a three-fold errand: first, mental; second, moral relief, and third, succor to the distressed and war-torn people of our earth. Practically over night, Prague, which had for centuries been a sleepy, picturesque place, full of architectural beauty and interest, coming from the preceding centuries, became a world renowned capital with its President, its Cabinet, its diplomatic corps, and with all those things which go to make capitals, and practically over night the University of Prague grew from fewer than 3,000 students to more than 30,000 students.

And what students they were!

They came to Prague from the four ends of the earth, naked, unclean, diseased, tubercular, many of them with eight or more teeth rotted out, ill-fed, undernourished, resembling wild men and women more than human beings. Our first task was to feed these people, and to keep them alive; we immediately opened a "Menza," or feeding station, which was put in charge of skilled cooks and dietitians. In addition we employed one of the most skillful doctors that could be found, Vaclav Masner, who spent his time with these war-torn people, trying to relieve their bodily ills and more especially to keep the children alive and to stem the tide of tuberculosis. To aid him we employed a visiting nurse who was the "liason" officer between us and the Czech Red Cross Society to check up twice a day on each case that

came to us, so that there would be no overlapping or duplication of any kind. Next we employed a dentist, Dr. Nicholas Govozdik, who has earned an enviable reputation for himself as a dental surgeon of the first class. From this developed our summer camp work for tubercular children, and even from those very first days we had under our protection a group of 125 war-torn and battle-scarred students, both Russian and Ukrainian, who depend upon us practically for their very lives.

This is the kind of service the Centenary is rendering in Europe.

The Klarysew Orphanage

The Centenary has saved literally thousands and thousands of Polish children from death by freezing and starvation. A vast army of little ones have been fed and clothed. Multitudes are now being taught.

At Klarysew, a few miles from Warsaw, is the Centenary Children's Home, with its park, orchard and fields.

Bartak at Jihlava

Rev. J. P. Bartak, a native Bohemian, formerly a Methodist preacher in Texas, is one of the Centenary missionaries among his own people, the Czechs. Rev. J. L. Neill, the Superintendent of the Czecho-Slovak Mission, thus tells of his work:

The service begins at seven-thirty. Brother Bartak teaches the people Gospel songs for the first hour. This is something entirely new to them. He then distributes free literature as follows: The General Rules and the Twenty-five Articles, Chapter V. of the "Methodist Armour," entitled, "Prominent Methodist Doctrines," our Social Creed, a brief history of

Methodism, and several other leaflets of local interest. He then sells other books, among them our hymn book, the Methodist Armour and Testaments and Bibles. He is as good as an auctioneer when it comes to selling books. One night I saw him sell more than a hundred New Testaments in less time than it is taking me to write about it.

After this performance, in which he gets the people into a good humor, if there are in the congregation any who have not been in this condition throughout the service, he speaks to the people on some great Gospel theme. His addresses are usually about forty-five minutes long. After that, he exhorts some ten or fifteen minutes and also gives an opportunity for a definite decision for Christ. The congregation is then dismissed. Those who desire can stay and ask him questions, and those who wish to apply for membership in our Church take this opportunity to fill out the necessary government blanks. There is quite a bit of red tape connected with joining and unjoining the Church. It is usually twelve o'clock before Brother Bartak goes to his room. The same things happen at practically every service with all of our men.

Rescuing Children from Bolshevism

We want at this time to tell you a story, which has come out of the life of one of our orphanages within recent weeks. A brother and sister, aged five and six years, respectively, were picked up in the railway station of Lwow some weeks ago from the side of their dead mother who died as a result of Bolshevism. These children had no friends or relatives in Poland, so far as we could learn, and were sent, therefore, by our representative to Klarysew.

They arrived in due time, ragged, sick, and hungry, and were assigned places among our children. For the first week they ate ravenously of all that was set before them, so that the other children would look on in amazement, never having seen anyone so hungry, but at the end of the first week their food seemed to disappear like magic. They would be served three times at some meals, but their plates were immediately empty. The attention of the director was called to this circumstance and he watched the children at one meal.

Following the brother and sister from the table, this good man noticed a bulge beneath the coat of the little boy. "What have you there, my boy?" he asked. The lad did not wish to say. The director insisted, however, with the result that he found beneath the boy's coat a sack filled with food—bread, gruel, potatoes, rice, and all the articles which these children were supposed to have eaten; and in reply to the question "why," the boy answered with a choking voice: "Sir, we have a little sister in Russia who is starving to death, and we are saving this for her."

Later investigations showed a great deal more food hidden in the beds of these children, and in the barn. They, in a childlike faith, were denying themselves in the hope somehow that God would make it right with their hungry sister, that He would bridge the gulf between Poland and Russia, that He would keep this food fresh. Remember they were only five and six.—F. C. Woodard.

Thus the Centenary serves in the new European fields. Is this work worth continuing? It cannot possibly be continued unless the Centenary pledges are paid.

THE CENTENARY SAVING CHILDREN

The Educational Program of the Methodist Mission in Poland is unique in that we are trying to do a work which has no duplicate to our knowledge in all the land. We are trying to establish schools for the children who are now on the streets of Warsaw, and to teach them something worth while. They are irregular in attendance, of course, underfed, mentally weak, undisciplined, dirty, sick, diseased, pauperized. And yet there are times when one is made glad to have begun such a work, times when a real prospect for citizenship is discovered and developed.

There are 88,000 of such boys and girls on the streets of Warsaw, growing rapidly into the loosest type of citizenship. For the past few years Warsaw has had a reputation second only to Berlin in respect to morality. Her street life is repulsive in the extreme now, little girls of twelve and fourteen years being trained in hundreds for the life that surely kills. I visited recently the home for illegitimate children in this capital city. It was built for four hundred unfortunates. Today there are nine hundred there. Only three hundred are the children of mothers who have not been ashamed to come and ask for help. These mothers are there feeding, each one of them, two other children besides her own, this being the price they pay for their child's keep in the institution. The death rate is terrible, 30%. The greater part of the babies are prematurely born. Three were only six months each, and were alive, thanks to the excellent care of the hospital authorities, who have installed a circulating warm water system to protect the lives of these children.

BOZENA ROKOZOVA

The following high spots in the report of Miss Bozena Rokozova, Centenary worker among her people, the Czechs, are eloquent. They indicate that a deeply spiritual work is being done:

"My work consists in visiting our members and teaching children. I thank the Lord for this work which He has confided to me. I read the Bible in every family where it is possible, and if not I try to end my visit with a prayer. I am glad to say that many are thus led to repentance and promise with tears in their eyes that they will be true to God. Some of them have been brought to the Lord through illness, and when He restored them to health were more true to Him than before. But my work is not always joyful and successful. Some people do not even let me in. Some resist and will not hear the truth of God. But I believe the time will come when they will hear and believe. In some instances sisters have risen from prayer and said, "I cannot tell you how happy I am, and what peace I feel in my heart." Many of our members really long for a closer friendship with God. I have had one extra hour per week with girls from ten to fourteen years. Each girl brings her own New Testament to this class, and I teach them to look for passages in the Gospel and Epistles. The competition sometimes waxes so hot that conflict arises between girls who found passages at the same time. Sometimes we read a certain chapter, each reading one verse and explaining it as she understands it. At the end we have short prayers by five or six girls.

THE REVIVAL AMONG THE CZECHS

The Centenary carried Methodism to Czechoslovakia just as this new nation was emerging from four hundred years of political and religious oppression. The Czechs are the oldest Protestants of Europe, and the eagerness with which they grasped the Gospel message constitutes a modern evangelistic miracle.

Under the leadership of such men as J. L. Neill, Joseph Dobes, J. P. Bartak and C. T. Collyer—all Centenary missionaries—a wonderful revival has swept the land, and, though only four years old, Czech Methodism is strongly entrenched and permanently established.

The Centenary Achievement

The Czecho-Slovak Mission of the Methodist Episcopal Church, South, is a fully organized Mission. In four years it has reached proportions rivalling in size any foreign field of the Church, and actually surpassing most of them.

Czech Methodism now has 3 districts, 45 churches, and 7,000 adherents. Some of the churches have as many members as our greatest American congregations.

A great Central building in Prague houses a Bible School and activities of a varied nature. An English-speaking congregation meets in the historical old "St. Martin's in the Wall" Church. Central Church, Prague, and the Vrsovice "Marble Hall" are large churches with great congregations.

In Devastated Belgium

Belgium was the first new land added to Methodism's World Parish by the Centenary, and a far-

flung program of evangelism, education and social settlement is being carried out among the people whom Caesar called the bravest of Europe.

What has the Centenary actually done in Belgium?

1. It has purchased and put in operation a great Central Building at Brussels. This is the center of all Belgian Protestantism and contains offices, Bible rooms, dormitories for our workers, chapels, class rooms, and the entire headquarter's equipment.

2. Also at Brussels is the great Centenary school for girls, "Les Marroniers," the only Protestant girls' school in that section of Europe. Its work is directed by an able faculty, and its classes are crowded with bright and eager young people.

3. A really great and modern hospital is in operation at Brussels. Its service is making a profound impression upon the Belgian mind and heart.

4. An orphanage at Uccle cares for a large number of little children made orphans and homeless by the war. Needless to say, these are being educated and reared in a vital Christian faith.

5. A combination Church and Community Center has been opened at Herstal. Here are a regular congregation, a clinic, and a full round of social service activity.

6. Evangelistic works spread all over Belgium. Our own missionaries, native preachers, colporteurs, and Bible women carry the Gospel message everywhere. An English-speaking church operates in the Central Building at Brussels, and there are six French congregations in the same city. Regular services are also conducted in Antwerp, Liege, Namur, Uccle, Hasselt, Herstal, Ypres and other places.

The Centenary is the hope of Belgium.

LEAGUES IN SALOONS

"We have four Epworth Leagues in the district. We wish to have one in each congregation, but on account of having no houses of worship we are unable to organize them. In some places we are meeting in dance halls connected with saloons, and we are unable to organize Young People's meetings in that kind of atmosphere. The Leagues that are organized are a great help to our Church, especially to the young people in these communities. We have seen results of the Epworth League among our young people. We wish to get Leagues organized in all of our congregations as soon as possible." So writes Rev. Josef Dobes, a presiding elder in Czechoslovakia.

On the Antwerp Market

"The market work is very important and very interesting. Saturday is my principal day on the Antwerp market. I will ask you in thought to spend the afternoon with me. I arrive about 11 A.M., one of my sailor friends is waiting on the market with my little Gospel van. The scavengers are still busy clearing up the remains of the vegetable market which is held earlier in the day. Heaps of cabbage leaves and rubbish lie near my van, and a large scavenger cart takes up its position in the open space close to my van. Some of the poor old men at work with the scavenger carts are among my first visitors. I give them a few tracts. Presently scavengers and cart move on and I am glad.

"The space is free and I can see my neighbors. Next to me is a poor woman and her three little children and her wares, old bits of iron wheels, locks, etc., lying on the ground. Behind is another with old

clothes. These are quiet neighbors, but close at hand is a graphophone, opposite is a stall with cigars, and presently a nice new stall for cigars is quickly put up and the two merchants begin their auction of cigars, one against another, and the graphophone between makes a continual din. What can a poor woman colporteur and a foreigner do in such a crowd, and amid such a conflicting noise?

"I cannot begin to make strange noises, put on all sorts of clothes or hypnotize people to draw a crowd, as some of my neighbors do. No; I lift up my heart to God and—wait. Presently the crowd disperses and when I see the first move I am ready with the Gospel Picture or my "Wordless Book" which I pop out of the window and the crowd begins to come to see what I have. Now is my opportunity, and I speak a few words and try to give a pointed appeal, realizing how precious this opportunity is. These are the times also I can sell best, when I have got the people interested. But, unfortunately, I cannot repeat this little meeting more than four times in the afternoon, because my streets won't let me, but I am glad when I see the little crowd listening to the Gospel Message, and I praise God for the generous friends of the American Methodist Mission who enabled me to purchase a chip potato van and run it as a Gospel car. Sometimes the people come and ask for chip potatoes and I reply 'Ik het geen tollacres,' 'I have no plates.'

"When I go to Deurne or any market outside the town I go to a neighboring cafe and rent a table for fifty centimes; then with my table under my arm, I find a place to stand and spread out my wares. Last Thursday I had a great number of our little Flemish

Gospel Books. The Gospel they bought readily, but they were afraid of the Bible and Testament, saying, 'We must not read them,' not realizing that the Gospels are a part of the same book.

"Presently a woman came along and looked at me and my wares with a frown. 'These are bad books, bad books.' 'Nay, madam,' I replied,'They are good, very good,' but she passed and the people bought. In another country village the priest has from the pulpit forbidden the people to buy my books.

"At Deurne Market a Jew came up to me and said in bad French, 'You've nothing for me.' 'Oh, yes, I have,' I replied, and at once offered him a little booklet in Hebrew entitled 'The New Covenant,' with which he seemed very pleased. He bought it and went away and brought another Jew who also bought. Since then I have sold several to Jews on the Antwerp Market."

The above interesting story, told by a Centenary Bible woman in Belgium, illustrates an unique phase of our missionary work. The Centenary is using every method of introducing the Bible and Christian literature in Belgium.

Selling Bibles in Bar Rooms

The following touching story is from the report of a Centenary Bible woman in Belgium:

"When I enter a public house I always go straight to the bar and ask permission of the landlord or the landlady to sell my books. Almost invariably they consent and sometimes buy themselves. I often wonder that they receive me so kindly, considering that my work is so entirely in opposition to theirs. The other evening in a public house a man said:

'If I buy these books,will they be mascots for these young ladies (referring to some who were drinking with him), and bring them good luck?' I replied, 'If they read these books and do what the books say, it will bring them the best luck and happiness that abides.' Sometimes I meet the sailors in the public house, and they say, 'Oh, that's our old mother; she's given us many cups of coffee,' and they buy a book when needed. I go in some very fine public houses, but I go also in some very bad streets and amongst poor sisters who have wandered very far from the Heavenly Father. They are always pleased to see me. I do not always sell much there, but they receive tracts and Gospels gladly and would not allow anyone to hurt me."

Catholic Persecution

Rev. J. L. Neill relates a story of Roman Catholic persecution in Czechoslovakia in connection with the preaching of a Centenary worker.

"About the first of September he was invited to the little city of Lomnice and agreed to go. They started services on the public square, but were ordered off. They then went to the public school building. No room in the building could seat the crowds. The Romanists ordered them out of the school building, so Brother Vancura put up a tent on a lot belonging to one of the men who had been converted in the services. The Roman Catholic element could not drive them off this lot.

"The work continued for three weeks. More than 320 people were converted and applied for membership in our Church. This is the largest increase we have ever had in so brief a time. One of the men is a

manufacturer and rather well-to-do. They are raising funds for a chapel.

Probably the obstacles put in our way by the Roman Catholics have been greater than in any other place where we have opened work. One of the priests spit at Mrs. Vancura on the street. A priest gave a very brutal whipping to a little twelve-year old girl whose father and mother had been converted at our services, because this little girl did not attend his religious instruction. I am told that practically no one attends the Catholic services there, and that they thought if they would get some of our songs and sing them in their church some of the people would come back. A hundred of our song books were stolen. A few days later announcements were made that there would be a song service in the Roman Catholic Church. Some of these songs had been rewritten. They tried to sing them, to tunes that they had heard at the tent meeting, but the thing would not go. They realized that the music in the tent meeting was a result of a spiritual experience. I have a copy of one of the songs they re-wrote. It is rather interesting."

"When two million Methodists go from their knees to any task, it shall be done."

THE CENTENARY IN JAPAN

METHODISM IN JAPAN

In 1854 Commodore Perry made his memorable visit to Japan and opened its ports to the world. In 1859 the first missionaries set sail from the port of New York, and during that very week our Church decided to begin missionary labors also. A suitable man was selected and given time for preparation, but when he was ready to start the clouds of Civil War had arisen, which forced the Church to abandon its enterprise.

In the meantime our sister Methodisms of the North and Canada occupied strategic points in the island, and an ambitious educational program was inaugurated. When Southern Methodism arrived in 1886, in the persons of O. A. Dukes, J. W. Lambuth and his son, Walter R. Lambuth, the shores of the Inland Sea were chosen for our territory and Kobe made the base of operations. It contains Japan's most fertile and industrial sections, teeming with millions of eager, restless people, and our Church is responsible for about four million of the unevangelized population.

A Japanese Centenary

The American Centenary was echoed in Japan by the "Taiso Undo" of the Japan Methodist Church, which produced subscriptions of over 600,000 yen for

designated purposes. The Expansion and Equipment Scheme, made possible by the American Centenary, has as its purpose to assist struggling congregations in important centers that are unable, because of greatly increased prices, to purchase land and erect buildings needed for church purposes and as parsonages. Under this plan, land has been bought in 24 places and houses erected in 17. There yet remain 30 places to be assisted. In this way, work hitherto carried on in rented quarters will have a permanent location, with an incidental saving of rent and with a probable increase in the number of self-supporting congregations.

An Oita Center

The Social Evangelistic Center in Oita, with its Missionary Home, its Home for Bible women and Center for Evangelistic effort, is entirely a product of the Centenary. It was the first Centenary enterprise in Japan, and in fact the first in the Orient. Oita is on the island of Kiushu, south of Japan proper, and from this center evangelistic effort goes out into all the regions round about.

Evangelism in Japan

Under the Centenary organization in Japan, Rev. R. S. Stewart, assisted by Mr. Kugimiya, has been carrying on an earnest evangelistic campaign. Their work is producing good results. The number of churches has increased 42 per cent; the number of chapels and preaching places, 35 per cent; the number of full members, 17 per cent; the number of probationers, 35 per cent; the number of adult baptisms, 46 per cent. "In my thirty-five years in Japan," says

one missionary, "I have never seen such responsiveness to the Gospel as now."

Kwansei Gakuin

The Kwansei Gakuin is one of the greatest schools in the Japanese Empire. It has 1700 students, and in 1918 could not accommodate even half of them in its halls. The Centenary has erected a large auditorium and made possible three other college buildings, so that this institution is now able to receive the future Japanese leaders who come to it. Under the guidance of the Centenary it has been raised to the rank of a university, and we must now supply a promised endowment fund or else Kwansei will recede and again become a college.

The Centenary Trains Christian Workers

One of the greatest needs of any foreign Mission field is a training school for native Christian workers. These workers, so recently converted from heathenism, may possess great consecration and zeal, and may enjoy a profound Christian experience, but they have little information concerning the facts of Christianity. Many of them are too old to enter the schools and colleges. What shall be done with them? What method can be adopted to develop them into Christian workers?

The Centenary has answered these questions for Japan by the building of the new Lambuth Memorial Training School for Christian workers. It is located at Osaka and, as its name implies, is a memorial to the late Bishop Lambuth. The Centenary not only built this institution, but pays its running expenses.

Frazer Night School, Hiroshima, enrolled seventy-

one young men this past year, and many more could be enrolled if the Centenary were able to provide proper building and equipment.

Hiroshima Girls' School

The Hiroshima Girls' School is one of the greatest schools in Japan. They have seven kindergartens in connection with the institution, and a thriving college department opened two years ago at the request of city officials. Thirty-nine Japanese and five missionary teachers make up the faculty.

The Centenary, through the special gift of Mr. J. W. Lantz of Cedar Springs, Virginia, has built a dormitory for the college students of Hiroshima Girls' School, which greatly enlarges their equipment. It is built in five apartments, and the students in each apartment do their own marketing, cooking and housework.

Besides Lantz Hall, the Centenary has provided a laundry building for the work in Home Economics. A dormitory for high school students is the most urgent need of the present. When the music building, auditorium, science building and dormitory are made possible by the Centenary, the college will be in good shape.

Over nine hundred were enrolled in the various departments of this school this last term.

The Prayer of Sunamoto San

The Centenary has answered many prayers, and no doubt it will fully answer the petition of Sunamoto San, the oldest preacher in our Japan Mission. Bish-

op Boaz describes him as a very devout Christian, reminding one of Saint Paul.

When the Lambuths opened up work in Japan in 1886, he was the first to join forces with our missionaries, and was for many years a warm, personal friend of Walter R. Lambuth, afterwards bishop. As language teacher and evangelist, he was brought into intimate contact with the pioneer band, and it was his plea for mission work in his native city of Shimonoseki that determined the location of our Mission around the shores of the Inland Sea. His name is also coupled with the Lambuths in the establishment of the Hiroshima Girls' School, with its nine hundred pupils and faculty of thirty-nine Japanese and five missionary teachers.

For many years Mr. Sunamoto has been pastor of a small church in Shimonoseki, a city of eighty thousand inhabitants. It is his life ambition to build in this great port city a Lambuth Memorial Church, in honor of his friend, Bishop Lambuth. The church is to cost 60,000 yen. Land has already been bought for 12,600 yen, one-third of which was paid by the congregation. But with a membership of less than a hundred, and with a small half of these residents in Shimonoseki, it is a great task to raise money for the enterprise, even though they give generously. However, the little group of Christians are working faithfully toward it.

Sunamoto knows that his days are few on this earth, and every morning at five o'clock he and a band from his church conduct a prayer meeting on the mountain side, and the burden of their prayer is always the salvation of their countrymen and the new church. Sunamoto says that when he goes to

heaven he wants to tell Bishop Lambuth that the church is all complete in Shimonoseki.

The Centenary Church Building Program

Since the Centenary began, nine buildings have been erected for church use in the Kobe District.

Central Church, Kobe, Japan, erected at a cost of something like $100,000, much of which was supplied by the Japanese themselves, is said to be the greatest Christian church in Japan. The building is thoroughly modern in its plan and stands on one of the most imposing locations in the city. More than 600 names are on its roll, and it is entirely self-supporting. The Centenary is entirely reponsible for the scale on which this church was built.

Three churches in all have been erected in Kobe by the Centenary. This city is the third largest city in Japan, and the chief port. Out of a population of 670,000, about 5,000 are Christians.

The entire western part of the city of Kobe is known by its old name of Hiogo. Our work here has always labored under handicaps and difficulties in the past, the chief of which has been the lack of a suitable house in which to worship and do evangelistic work. This need has now been met by a modern Centenary church building costing $8,000.

A Story of Yamazaki

Yamazaki is a country town with about seven thousand inhabitants. Thirty years ago Dr. Lambuth baptized in Kobe a woman who later moved to Yamazaki. The town was entirely without the Christian message and for over thirty years this woman has worked to win her friends to Christ.

Finally she and her daughter decided to make the matter one of daily prayer. Two years ago a chapel at Yamazaki was built by the Centenary. This building combines a church, Sunday School and kindergarten rooms. The kindergarten teacher is a choice graduate of the Lambuth Kindergarten Training School. She has two assistants and about forty-five children from the best homes in the town.

Palmore Institute

Palmore Institute was founded thirty-six years ago and was the first educational work undertaken by the Southern Methodist Mission in Japan. It was begun in rented quarters as a reading room, and is now one of the well-known schools of Japan. It now owns its site and buildings, having a faculty of fifteen and an annual enrollment of about 1,000.

The Centenary has bought a piece of land adjoining the school, thus affording the institution an opportunity to expand. Bishop Usaki of the Japan Methodist Church was one of the young men who first attended its evening classes for the study of English and instruction in Christianity.

In Kure, Japan

Kure is only one hour's ride from Hiroshima, and is the chief naval port of Japan. Here the Centenary has made possible a social and evangelistic center. Bible classes in English and Japanese, mothers' meetings, domestic science classes, and other lines of welfare work are carried on. From this center on the island of Kiushu, evangelistic effort goes out to all the region round about.

THE UNFINISHED TASKS OF THE CENTENARY

GREATER THINGS YET TO DO

The preceding pages have given glimpses of some mighty Centenary achievements around the world, and he must be a strange order of Methodist whose heart does not thrill at the thought of this wonderful advance. Nothing like it was ever seen, was not even dreamed, by any former generation of Methodists.

But let none think that the Centenary has completed the task of world redemption. Our missionaries by hundreds are penetrating the neglected sections of the world to preach the Gospel of Christ, but there are still multiplied millions of people in the world who never heard His name. Our schools and colleges dot the face of the earth, yet it is amazing to reflect that more than half the people in the world cannot today read or write a single word of any language.

The Tragedy of the Unpaid Pledge

Never forget that the wonderful achievements of the Centenary have been accomplished on half the Centenary budget. Only about 50% of the pledges have been paid. What could have been done had the Methodist enthusiasm and loyalty responded in full measure!

Some of the unfinished tasks of the Centenary are developing into real tragedies. By their loyal re-

sponse to the Centenary appeal, the rank and file of Methodists told the Church to launch this program, and the program was launched in the full faith that the Centenary promises would be redeemed. But they have not all been redeemed, and so in various parts of the world there are unfinished tasks, half completed structures, and missionaries who know not whether they are to remain at their posts or be recalled. Depending upon our plighted word, native Christians in Japan, China, Korea and elsewhere, men and women recently converted from paganism, enthusiastically did their share in faithful reliance upon our promise to help them in building their churches, and in many instances we have been unable to keep our promises because the Centenary pledges have not been paid.

While we congratulate ourselves upon the Centenary achievements, let us also reflect upon the tragedy of the unpaid pledge. Let us resolve that this tragedy will be averted, that the pledge will be paid in full, and that the program will be carried to completion.

Help Santiago, Cuba

Not only our opportunity, but our necessity alike demand the removal of the inadequate, ant-eaten firetraps built at Caperton School, Santiago, to tide over an emergency. The erection of a good school building and parsonage is an urgent necessity. Santiago is the first city of Cuba in age, the second in population, with the oldest Roman Catholic cathedral on the American continent. If our work is to succeed in this city, the Centenary offerings must be paid that the necessary buildings may be erected.

HOUSED IN A STABLE

Bennett College, in Brazil, is housed in an old residence, a school building adapted by remodeling a stable and a rented house. Pupils are being turned away and great opportunities lost for lack of a proper building. This school waits on the Centenary. School buildings in Ribeirao Preto and Bello Horizonte also wait on Centenary payments.

Hear This Plea

Many smaller churches are needed in China. Rev. W. B. Burks writes: "We are in an embarrassing situation at Tsaung Kaung, where they have given us a nice lot. The members there are very anxious to get their church up. I got the committee to make an advance of some money so that I could get a wall around the place, and so keep the spirit of the people up. This week I went to the meeting of the committee to see if I could get the money to start the church, but I found that there was no money to be had. I guess you are constantly receiving letters like this one, with an urgent appeal for immediate funds. However, you will hardly happen up with a situation so exceptional as this one."

A Plucky Congregation

While Dr. Pinson was in the Orient last spring he preached to a plucky little congregation in Hiroshima, Japan. They were housed in an old, ramshackle building, and had just received notice that they must hunt other quarters. Even though he spoke through interpreters, seventeen signed cards in that small congregation as seekers of the Christian religion. Failure to supply this growing group

with a house in which to worship will be a failure of the Centenary and not to be thought of. This is only one example among many.

Japan's Tourist Center

Ground has been secured and plans made for a great evangelistic and institutional plant at Beppu, the "Hot Springs" of Japan. This place is visited by thousands of tourists a year. Centenary money must complete this enterprise and meet this great opportunity. At Matsuyama an excellent piece of ground has been secured for an evangelistic plant, the completion of which waits on the Centenary.

Virginia School, Huchow, China

Virginia School is a high school with about three hundred girls, in the interior of our China Mission. There is no railroad communication, but only by canal. A class-room building for this school is in the Centenary appropriations for 1923 and an absolute necessity. The concrete frame work of the building has been erected in order to take advantage of the skilled service and concrete machinery in Huchow, working on the hospital the General Department is building. This frame work stands, but there is no money to complete the building. This skeleton is a monument to our failure.

Social Evangelistic Center

In the Centenary program for 1923 is an evangelistic center for women in the great old conservative city of Huchow. This center is being developed as a part of the great Institutional Church. A marvelous opportunity for evangelistic work is open at this

point. The money for the land and building has been promised and is very greatly needed. The work is now housed in damp, low, inadequate Chinese homes. The whole work is being held back.

School Building, East Gate

In East Gate, Changchow, China, is a great school for girls known as the "Humbert" School, which has never had any but Chinese buildings in which to do its work. It is meeting in an old Chinese temple. The Centenary program for 1923 calls for land, building, and a wall for this school, as well as a building for the Woman's Evangelistic Work. The need is very great. The whole community and church have within the past month been swept by a great revival, and hundreds have joined the Church. The opportunity is unlimited. The need for equipment is desperate.

Our Mexican Hospitals

We have three hospitals in Mexico. One of these is a flourishing institution in Monterey. It is, perhaps, the most influential hospital in northern Mexico, but its building is entirely inadequate. We were hoping to erect a building worthy and adequate, but whether we do that or not depends entirely upon the proceeds of the Centenary. The other two institutions are at Torreon and Chihauhua respectively. There is a new building at Torreon not yet in operation, nor is the rather poorly equipped building in Chihauhua yet in action. Shall we go ahead with both of these institutions or cut out one of them, or operate both of them or one of them on an inadequate and ineffective scale—these are questions that only the Centenary can answer.

ATTENTION, WOMEN

Improvements and extensions are needed at Irene Toland College, Matanzas, and Eliza Bowman College, Cienfuegos, Cuba, which make an appealing challenge to the women of the Church. At Camaguey the people contributed $16,000 toward the dormitory of Pinson College and $30,000 of Centenary money was promised, but now they eagerly wait to see whether the pledges will be paid, so that the building can go forward and the training of young men in that end of Cuba be adequately carried on.

Antilla, Cuba

Antilla is a port town with a population of 6,000. Centenary money has built a schoolhouse and parsonage, but the building is not yet completed. Our workers there are asking the home Church to finish and equip the house, that they may successfully minister to this little city. Centenary offerings will be the answer.

An Embarrassed Predicament

Moore Institute, Campinas, Brazil, is one of the two new colleges projected by Bishop Moore under the Centenary. Money to build it was provided and while plans were being prepared, the Board was compelled to use the money for other purposes. Now we are faced by the embarrassing question as to how we shall proceed. The walls are already four feet high. The enterprise has been stopped and will not proceed until Centenary pledges are paid. This college is planned to meet the need of a central educational institution for the Central Brazil Conference.

FINISH PINSON COLLEGE

Pinson College is located at Camaguey, Cuba, and is our school for boys through high school grades for the eastern end of Cuba. Last year 152 were enrolled and the president states that with a proper building and equipment to accommodate one hundred boarders and three hundred day pupils, they could soon have all the places filled.

The funds provided by the Centenary are insufficient to build what is needed. They have been unable to spare money for maintenance and repairs, with the result that the college has a dilapidated appearance. This has an undesirable effect on the minds of the students, and gives visitors a bad impression. Many prospective patrons, when they see the shabby quarters for boarding pupils, change their minds and do not enter their sons. Altogether, the situation at Pinson College is especially urgent and waits upon the Centenary.

Candler College, Cuba

The Board agreed to supply $25,000 in 1923 for this college, provided they would raise $25,000 on the field, scarcely believing that they could raise that much. Faithful to his proffer, Brother Bardwell raised $25,000 and challenged us to make good. Our embarrassment involved a visit of Brother Bardwell to the office, long telegraphic correspondence between bishop and secretary, anxious consideration by the Executive Committee, all because Centenary collections were behind. We finally took the risk, agreeing to borrow the money, but upon the expectation that the money will be furnished by the Centenary this year.

HAVANA CENTRAL CHURCH

Havana Central plant is costing $160,000. Of that amount, in order that the building might go forward, the Board of Missions has advanced ahead of time about $20,000. When we found ourselves running behind last year, we ordered the building stopped, but so urgent was the need and so insistent the plea that we go forward so that the building might be used, the Board took the risk again, borrowed the money on the expectation that the Church would come to the rescue.

Stopping a Revival

In the midst of the great Korean Revival, in which 14,000 have already been reached, we have been compelled to cut our evangelistic allowance in half because the Centenary pledges have not been paid. Ponder this well!

In the West

At Glendale, California, said to be the fastest growing city in the United States, there is a self-supporting church less than one year old. There is needed to pay for the building $25,000. No other church is near, and the development of a strong church is waiting on the collection of Centenary money.

The University of Arizona

The new church planned at Tucson, and the one at Bisbee, Arizona, where there is a student population of 2,000 dependent upon us, must stand uncompleted; we are halting in a great forward movement of Christianity in the Northwest, where only seven per cent of the people belong to any Protestant

church, for the lack of the payment of Centenary pledges.

What Must He Think!

In one place in Korea, a non-Christian borrowed the money with which to supply the lack of funds for building a church. He is becoming embarrassed, and the church discouraged, by our delay in forwarding Centenary money.

For Negro Leaders

The Paine College askings and negro work for the Woman's Department of $118,000 Centenary money remains unpaid. This fund is needed in a peculiar way at this time because of race conditions.

Puts Us to Shame

We promised to build churches for Korean Christians, giving them two dollars when they raised one. The challenge was accepted, and today materials bought by Koreans lie rotting on the ground because we cannot redeem our promise.

On the Frontier

At Bisbee, Arizona, where there are only 600 Protestant Christians in a population of 20,000, our missionary has gathered a membership of 150 in one year. The people have secured a lot, but we are unable to erect for lack of Centenary funds. One frontier missionary, beginning with neither church nor members, has in one year organized three churches, and they promise two pastoral charges completely self-supporting if the Centenary will provide chapels. But the money is not available.

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Methodist Episcopal Church, South. Centenary Commission.
The centenary book of facts. Edited by Elmer T. Clark. Nashville [1924?]
127p. 18cm.

1. Methodist Episcopal Church, South. 2. Methodist Episcopal Church, South--Missions. I. Clark, Elmer Talmage, 1886-1966, ed. II. Title.

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